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THE UNIVERSITY OF ALBERTA

AN INVESTIGATION OF THE SELF-IMAGES
OF JEWISH CHILDREN
ATTENDING A SUMMER CAMP

by

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A THESIS

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ABSTRACT

The focus of this study is on certain specific background variables considered relevant to the formation of the self-concepts of Jewish children. The background variables include age, size of the Jewish community in which the respondent lives, length of attendance (if any) at parochial schools, and the religious views of the respondent's family.

Self-concepts of the respondents are determined by a modification of the Twenty Statement Test of self-image. The responses to the test are broken down for the analysis into three broad categories: saliency of mention, self-praise references, and self-derogatory references.

The sample is composed of one hundred and forty-three Jewish children between the ages of eight and sixteen. The research was carried out at a youth camp, operated by the B'nai Brith Organization, which draws the majority of its campers from Alberta and Saskatchewan.

It was found that, contrary to a previous study in the same area, an inverse relationship exists between

the number of consensual references made and the respondent's age. This pattern was also found to hold when the saliency of sex mention was related to the age of the respondent.

The size of the Jewish community in which the respondent lives was found to be related to both the number of self-praise references made on the Twenty Statement Test, and the saliency of religious mention.

While no correlation was found between the respondent's attendance at parochial schools and the saliency of religious mention, the former was found to relate to the number of self-praise references made.

Finally, little difference was found in the responses of individuals from Orthodox families and individuals from Conservative families, but a marked differentiation appeared between these responses and the responses of Reform children.

A number of areas for further investigation are indicated, both in terms of the validation and extension of the Twenty Statement Test, and in terms of a more intensive study of the relevant background variables.

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CHAPTER I

INTRODUCTION TO THE STUDY

The problem. The focus of this study is on some determinants of self-image, as manifested by a group of Jewish children attending a summer camp. The self has come to be recognized as a critical aspect of the total personality formation, and as such has been subjected to a great deal of empirical investigation. The attempt in this thesis is to direct the study towards an analysis of the variables affecting the self-images of a particular minority group. While the study is not intended to be an investigation of minority group relations per se, the implications for this area of sociological study exist, and the analysis may provide insights useful for this aspect of the discipline.

Essentially, the design of the study involves a selection of certain specific background variables relating to the minority group membership of the individuals in the sample, and is an attempt to determine which, if any, of these variables may contribute to the development of the self. In addition, a comparison is made between some of the findings of this study, and a previous study which utilized the same variables, in an attempt to

validate the measures and techniques used in the investigation of self-concepts.

Two general categories of investigation were established: age and religious membership. The review of theoretical writings and empirical studies in the area of self-concept which are discussed in Chapter II indicates that the development of the self is a progressive process, concurrent with the maturation process itself, and the individual's socialization. As a result, it was considered desirable to focus part of the investigation on the manifested change, if any, in the self-concept over the age range of 9-16 years. The category of religious membership embraces the variables dealing specifically with the religion of the respondents. The religious community in which the respondent lives, the religious views of the respondent's family, and the amount of formal and informal Jewish and Hebrew education which the child has received are considered. Each of these variables, conceivably, affects the development of the individual's self-image, and the analysis attempts to determine the degree, if any, of the existing relationships.

The analysis of the self-image itself is considered in three areas: saliency of mention, self-praise references, and self-derogatory references. These will be discussed in detail in Chapter III, however it may be pointed out that previous investigation in the area of

self-image has indicated that these categories are the most useful, in terms of determining relationships between the self-image and the background variables.

The study, then, is an exploratory investigation of the relationship between selected background variables and the self-concepts of the Jewish children comprising the sample. It draws heavily on the theoretical orientation that the self is a crucial aspect of the total personality structure, and is based on certain other empirical investigations in the same area.

As a part of the preliminary discussion of the problem, the next section will deal briefly with the relevance of the concept of self to the general area of social psychology.

Relationship of the study of self-image to social psychology. Within the general discipline of social psychology, adherents may be found to many different theoretical frameworks. The theory that has gained a great deal of acceptance, however, has been 'role theory', which, in a sense, is interdisciplinary, drawing its variables from studies of society, culture, and personality. The broad conceptual units of the theory are role, the unit of culture; position, the unit of society; and self, the unit of personality. Thus the concept of self is an integral part of role

theory, and Sarbin suggests that the concept has been developed here, more than in any other area or theoretical orientation.¹

In role theory, the person as the broad sociological unit of interaction is retained, but a somewhat finer unit, the role, is added. Thus role theory embraces reciprocal action between persons, but these actions are organized into roles.....A second kind of interaction has been added, however, which marks role theory as a unique social psychological formulation, namely, the interaction of role and self.....In broad perspective, contemporary role theory regards human conduct as the product of the interaction of self and role. Not dissimilar is Parsons and Shils' idea of need dispositions and role expectations.²

Thus the self is of major importance in social psychological theory relating to the interaction between the individual and his environment. Krech and Crutchfield consider the self to be the most important structure in the psychological field, and say that it is likely, under normal conditions, to be one of the strongest structures.

It has, therefore, a role of unparalleled significance in the determination of the organization of the field. The nature of the relationships of the self to other parts of the field - to other objects, to people, to groups, to social organizations - is of crucial importance in understanding the individual's perception of a connection between various objects, individuals, groups, and himself.³

¹Theodore R. Sarbin, "Role Theory" Handbook of Social Psychology, Gardner Lindzey, ed. Reading: Addison-Wesley Publishing Company, Inc., 1954, pp. 223-257.

²Ibid., p. 223.

³David Krech and Richard S. Crutchfield, Theory and Problems of Social Psychology. New York: McGraw-Hill Book Company, Inc., 1948, p. 69.

How the individual relates to his peers, to his family, and to the society in which he lives will be determined to a large extent by the makeup of that person's self:

The normal process of growth and socialization of the individual is one of development and multiplication of various self-involvements with objects, people, groups, and social organizations in the world about him. The involvements of the self in these more and more complex social relationships give birth to new deeds, new demands, and new goals as the horizons, interests, and concern of the individual continuously expand.⁴

An unpublished study by McKinley furnishes some objective support for the contention that accurate judgment of one's own personality characteristics is a condition favoring successful relations with other persons. Those subjects whose self-ratings agreed most closely with the rating given by others were assumed to be skillful and realistic in their conceptions of self, and a low but significant relation was established between this kind of agreement and generally high status in the eyes of schoolmates.⁵

In summary, then, the concept of self is recognized to be an important one to the entire area of social psychology. It is considered "a cognitive

⁴Ibid., p. 69.

⁵Referred to in R. E. L. Faris, Social Psychology. New York: The Ronald Press Company, 1952, p. 149.

structure that exercises a selective and directive effect on role perception and role enactment."⁶

It will be noted that as yet nothing has been mentioned regarding the concept of self-concept, as distinct from self. As the term implies, this is simply the way the individual perceives his self, or the verbal manifestation of the self. This point is considered in greater detail in Chapter II, where the theoretical orientation to the study of the self and the self-concept is discussed, and empirical studies in these areas are presented.

The final section of this chapter deals with the effect of minority group membership on the self-image of the individual. This has particular relevance here, since many of the variables selected for study relate directly to the "Jewishness" of the members of the sample.

Aspects of the self-concept for the Jewish minority group. The influence of social minority status on the individual has long been the concern of social scientists. Few characteristics of the individual's social environment are more enduring and have effects (potentially) upon more aspects of his adjustment and achievement than his membership in a minority group which may occupy a position of recognized social under-privilege.

⁶Theodore R. Sarbin, op. cit., p. 255.

Lewin sums up the psychological importance of the individual's minority group membership as

the ground on which he stands, which gives or denies him social status, gives or denies him security and help. The firmness of the physical ground on which we tread is not always thought of. Dynamically, however, the firmness and clearness of his ground determines what the individual wishes to do, what he can do, and how he will do it.⁷

It has already been pointed out that the developing conception of self is relevant to the total aspect of personality. There is, according to Yarrow, a common core of experiences for every child which contributes to the development of the self-patterns; the child's relationships with his parents, the try-outs by the child with his peers (in playing, in matching skills, in declaring likes and dislikes, in doing and being like others, in asserting uniqueness, etc.), and the child's experiences of authority and affection with adults.

When the child is told he is good or bad, when he is frustrated and prevented from reaching certain goals, when he is rejected or loved - each of these events and conditions becomes part of the experience out of which develop his feelings about himself. Often these rewards or punishments can be understood by the child as related to certain antecedents in his own behavior or to conditions which he can alter or maintain. Not infrequently, however, there are less clear and less alterable relationships. Such situations (e.g., not knowing why punishment is given, or why acceptance is withheld or inconsistent) present grave obstacles to arriving at a stable self-picture.⁸

⁷Kurt Lewin, Resolving Social Conflicts. New York: Harper, 1948, p. 174.

⁸Marian Radke Yarrow, "Personality Development and Minority Group Membership" The Jews, Marshall Sklare, ed. Glencoe: The Free Press, 1958, pp. 451-473.

The implication here, of course, is that the minority group child is likely to face many situations of the kind described above in which the relationships between his behavior and characteristics and the resultant punishments or rewards are uncertain. The minority child becomes increasingly aware of his group's role in society, and the corresponding negative attitudes, affects, and pressures. This awareness is fostered both through his interaction with the society and through the mediation of his parents and family.

The awareness of minority group membership appears at a fairly young age. Radke, Trager, and Davis interviewed children in New York between the ages of three and a half and ten. The children were asked; "What are you?" and also, "What does Jewish mean?"⁹ Ethnic responses were frequent from the four and a half year level and older, between two-thirds and three-fourths of the children giving such responses. The younger children described "Jewish" in concrete terms, while the older children tended more often to use abstractions. The authors comment that this is in line with the kinds of perceptual and intellectual capacities of children of these ages.¹⁰

⁹M. Radke, H. Trager and H. Davis, "Social Perceptions and Attitudes of Children." Genetic Psychology Monographs, Vol. 40, 1949, pp. 327-447.

¹⁰Ibid., p. 332.

From empirical studies such as the above it may be concluded that minority group children show earlier and greater differentiation of their own groups as well as more personal involvement in the group identification, compared with majority group children. Along with identification of their own group goes frequent differentiation of other groups, and these often in negative terms. The phenomenon of "self-hatred" appears occasionally in the responses of young children, although more often for Negro than for Jewish children. The ability of the child to differentiate groups does not mean inevitable differentiation in superior-inferior terms, however.¹¹

Research in child development has shown that the child develops a strong sense of self and of others by the time he reaches the preschool and early school years. Therefore the ethnic aspect of the self must be part of a complex self-other picture. We also know, however, that the child's abilities to use abstractions and to make classifications of events develop slowly, and are not well developed in the preschool and early school years. Since an understanding of being a member of a minority group involves these intellectual capacities, at least in part, some questions might be raised regarding the child's early ethnic concepts and the resultant effect

¹¹Marian Yarrow, op. cit., p. 462.

on his self-image. In any event, the minority group status has a decided effect on the individual, which may be expected to be manifested, in varying degrees, in his self-image.

This chapter has attempted to introduce the general problem with which this thesis is concerned through a general statement of the problem, a discussion relating the concept of self to the general area of social psychology, and a presentation of some implications of the effect of minority group status on the self-image.

Chapter II will undertake the presentation of the theoretical orientation to the general problem of self, the definition of self-concept, and a review of some of the empirical studies done in this area.

CHAPTER II

SELF-IMAGE AS A SOCIAL PSYCHOLOGICAL PROBLEM

The self as an "actively organized concept"¹ was considered as far back as 1895 by Baldwin, who observed that the child has no original conception of himself, but rather develops one along with his conception of other persons.² At first, his conception of self is merged with other persons: it includes his mother, father, brothers, sisters, and other persons close to him. Gradually, as he matures, he learns to differentiate himself from this first primary group.

Mead described the organization of self as taking place within a process of social interaction.³ Without such a social process, there would be no way for a person to discover himself.

How can an individual get outside himself in such a way as to become an object to himself? This is the essential psychological problem of selfhood or self-consciousness; and its solution is to be

¹R. E. L. Faris, Social Psychology. New York: The Ronald Press Company, 1952, p. 150.

²J. M. Baldwin, Mental Development in the Child and Race. New York: The Macmillan Co., 1895.

³G. H. Mead, Mind, Self, and Society. Chicago: University of Chicago Press, 1934, p. 138.

found by referring to the process of social conduct or activity in which the given person or individual is implicated. The individual experiences himself as such not directly, but only indirectly, from the particular standpoint of the social group as a whole to which he belongs...he becomes an object to himself only by taking the attitudes of other individuals toward himself within a social environment or context of experience and behavior in which both he and they are involved.⁴

The interrelationship of the individual with other individuals is crucial to the development of the self:

Selves can exist only in definite relation to other selves. No hard and fast line can be drawn between our own selves and the selves of others, since our own self exists and enters as such into our experience only in so far as the selves of others exist and enter as such into our experiences also. The individual possesses a self only in relation to the selves of other members of his social group; and the structure of this self expresses or reflects the general pattern of this social group to which he belongs, just as does the structure of the self of every other individual belonging to this social group.⁵

The interactionist concept of self is expressed as "a result of evaluational interaction with others."⁶ According to Rogers, it is an "organized, fluid, but consistent conceptual pattern of perceptions, of characteristics and relationships of the 'I' and 'me', together with values attached to these concepts."⁷

⁴Ibid., p. 138.

⁵Ibid., p. 164.

⁶C. Rogers, Client-centered Therapy. Boston: Houghton Mifflin, 1951, p. 498.

⁷Ibid., p. 498.

He says that there are two ways in which this process occurs. One way is through "direct organismic valuing"⁸ i.e., through the experiences which the individual absorbs from his own sensory and visceral evidence. This is raised to the level of symbolization by attributing the experience to himself. A second way is "the introjection of experience or values of others as if they were one's own."⁹ This occurs in an effort to keep new experiences consistent with the already existing self-concept, and is accomplished by distorting the meaning or symbolization of the experience. The term self, then, is used to denote the "awareness of being, of functioning."¹⁰

Lindesmith and Strauss see the self as an "organization of integration of behavior imposed upon the individual by societal expectation and demand."¹¹ These societal expectations and demands require the individual to limit the degree of inconsistency in his behavior through the organization and integration of lines and activity.

⁸Ibid., p. 498.

⁹Ibid., p. 498.

¹⁰Ibid., p. 499.

¹¹A. R. Lindesmith and A. L. Strauss, Social Psychology. New York: Henry Holt and Company, Inc., 1956, p. 416.

Symonds says that the self is not present at birth, but begins to develop gradually as perceptive powers develop.¹²

The self develops as we feel ourselves separate and distinct from others, but the first differentiations are dim and hazy. It is probably true that one learns to recognize and distinguish others before one learns to recognize and distinguish the self. Normally at about eight months an infant begins to differentiate faces, and at this time shyness may develop between a familiar and an unfamiliar face. As the recognition of the familiar face takes place, vague notions of the self simultaneously develop. As the mother begins to take shape as a separate person the baby forms vague notions of himself as a separate individual.¹³

The first concepts of self relate to the body, which occupies a middle position between the external world and the developed self "as the agent of our perceiving, thinking, and acting."¹⁴

The body can be viewed more externally and objectively than our inner tensions, thoughts, and feelings. The sense of the self proceeds largely from increasing differentiation and localization of body experiences. Later there is a further differentiation of the self as a body and the self as a mind which can experience sensations and feelings, solve problems, and make decisions. Throughout this development, however, the body remains as a very solid and substantial core to which the less tangible experiences of the self can be inferred.¹⁵

In this regard, studies have shown that children are

¹²P. M. Symonds, The Ego and The Self. New York: Appleton-Century-Crofts, 1951.

¹³Ibid., p. 62.

¹⁴Ibid., p. 65.

¹⁵Ibid., p. 66.

able to differentiate between their skin color and the skin color of other children at a fairly early age, however the conceptualization of self as "white" or "black" takes somewhat longer.¹⁶

As the individual matures, the self becomes more than just a simple awareness of one's body, and begins to encompass all the meanings and evaluations that a person has about himself and his relations to the world about him. "An individual absorbs into and as part of himself all of the persons, objects, ideas, and ideals with which he identifies himself."¹⁷

According to Snygg and Combs, the self is formed only as the individual defines his relation to the world about him.

The culture in which we move is so completely and inextricably a part of our experience as to overshadow almost all else in determining the nature of the phenomenal self developed by each of its members. Even our definitions and values with respect to the purely physical aspects of our environment are not left entirely to our own experience, but are colored, interpreted, and valued one way or another by the culture into which we are born, as they are interpreted to us by the acts of the people who surround us.¹⁸

The authors indicate that all meaningful perceptions derive their meaning from the self already in existence.

¹⁶See, for example, M. E. Goodman, Race Awareness in Young Children. Cambridge: Addison-Wesley, 1952.

¹⁷P. M. Symonds, op. cit., p. 68.

¹⁸D. Snygg and A. W. Combs, Individual Behavior. New York: Harper and Brothers, 1948, p. 86.

In other words, we tend to interpret all experiences in terms of what they mean to us personally. The specific forms which the self will take varies according to the relation of the child with adults, with the opportunities which the social environment provides, with the opportunities for language development, with contact with cultural products and symbols, and with the give-and-take association with age contemporaries. "A child's attitude toward himself will be realistic if others take a reasoned and sensible attitude toward him, but his concept of himself will be distorted to the extent that others express unfair attitudes about him."¹⁹

The concept of 'group consciousness' and of group identification is necessary for the further development of the self. For this reason, membership in a group and awareness of this membership is an integral part of the formation of the self. "Individuals who live in extreme isolation fail to form adequate percepts and concepts of the self."²⁰ As Hilgard says, "the self, as a social product, has full meaning only when expressed in social interaction."²¹ Snygg and Combs point out that not only does the self develop

¹⁹P. M. Symonds, op. cit., p. 76.

²⁰Ibid., p. 76.

²¹E. R. Hilgard, "Human Motives and the Concept of the Self" American Psychologist, 4: 374-382, 1949.

by perceiving group differences but also by being sensitive to group expectations.²² Society expects different reactions from boys and girls, from the young and old, from the rich and poor, from the educated and uneducated, from members of different occupations.

"Development of the self" says Symonds, "is necessary before it is possible for the child to be competitive, cooperative, sympathetic, or before he can set goals and levels of aspiration."²³ Some developments of the self must take place before such trends as race prejudice, political bias, or religious affiliation can appear.

The self, then, exists as a result of interaction between the individual and his environment. It is an organization of integration of an individual's reactions to (conceptions of) his own behavior. It arises from "the taking of roles and the incorporation of conversation into the personality."²⁴

Following from the discussion of the nature and development of the self, it is necessary to operationally define, in terms of the problem at hand, self-concept.

²²Snygg and Combs, op. cit., p. 86.

²³P. M. Symonds, op. cit., p. 76.

²⁴Lindesmith and Strauss, op. cit., p. 417.

Self-concept. Symonds sees the self as having both a periphery and a core.²⁵ The core Snygg and Combs have called the self-concept, which they define as "these parts of the phenomenal field which the individual has differentiated as definite and fairly stable characteristics of himself."²⁶ It is possible that the stability which these authors believe to determine the core of the self may be found, suggests Symonds, on those early experiences in infancy out of which the first glimpses of the self develop. To call a person a liar somehow strikes at something which threatens his sense of personal integrity, while to comment on his poor pronunciation of French may hardly cause a ripple. (This could, of course, merely reflect the norms and values of the society in which the individual has been raised.)

Drawing on the interactionist approach, Kinch presents six postulates for a formalized theory of self-concept:

1. the individual's self-concept is based on his perception of the way others are responding to him.
2. the individual's self-concept functions to direct his behavior.
3. the individual's perception of the responses of others toward him reflect the actual responses of others toward him.

²⁵P. M. Symonds, op. cit., p. 70.

²⁶D. Snygg and A. W. Combs, op. cit., p. 112.

4. the way the individual perceives the responses of others toward him will influence his behavior.

5. the actual responses to others of the individual will determine the way he sees himself (his self-concept).

6. the actual responses of others toward the individual will affect the behavior of the individual.²⁷

These six postulates succinctly summarize, in empirical form, the theoretical orientation to the study of self-image, and are the bases for the present study.

We are interested in the effect of the responses of other individuals toward the respondents in the sample, in terms of specific background variables. These responses, as indicated in the above postulates, will be manifested in the respondent's articulation of his self-image.

Kinch summarizes his theory by the following statement: "The actual responses of others to the individual will be important in determining how the individual will perceive himself; this perception will influence his self-conception, which, in turn, will guide his behavior."²⁸

In accord with the above, Faris suggests that there is a "powerful motive to know the answer to the question, 'What am I' and to control our own behavior

²⁷J. W. Kinch, "A Formalized Theory of the Self-Concept." *The American Journal of Sociology*, Vol. LXVIII, No. 4, 1962, p. 482.

²⁸Ibid., p. 482.

so that the answer will not be distressing. The social self is the meeting place of the forces of informal social control and the self-governing activity of the person. The function of the self is to keep harmony between the activities of the person and the demands of the social organization in which he participates."²⁹

Thus the individual's concept of self is of critical importance in the analysis of human behavior. It is a determining force behind the individual's actions, and is developed in relation to his experiences with the outside world.³⁰

Limitations of the study. This study focuses on certain determinants of self-image. It considers a number of selected background variables which may conceivably be crucial to the self-images of the individuals in the sample. The theoretical framework, as presented, indicates that any factors in the individual's socialization process may be significant enough to affect the self-image. It remains only to select certain ones for study, and attempt to determine scientifically if they are relevant to the self-images of the members of the sample being investigated. In this case, the writer's judgement was the basis for deciding on the variables to be considered. These will

²⁹R. E. L. Faris, op. cit., p. 151.

³⁰Implicit here, of course, is a consideration of the relationship of the minority group member to the majority groups of his society.

be presented in the section dealing with the hypotheses; however it is appropriate at this point to indicate generally the limitations placed on the study.

1. The study deals with the self-image of children. Since the complexity of the self-image must vary directly with both the quality and quantity of social experiences of the individual, it was felt that by choosing children for the study, the problems involved in categorizing the responses on the self-image questionnaire would be minimized. This assumption is supported by much of the work done in this area dealing with the development of the self, coincident with the maturation process. The work of P. M. Symonds, already presented in an earlier section of this chapter, is illustrative of this point.

2. The age range involved is relatively small. Since the scale employed requires a certain amount of literate skill on the part of the respondent, it was not deemed advisable to administer it to children under the age of seven or eight years. The top end of the age range was arbitrarily set at sixteen, at which age the individual would be entering high school.

3. Religious membership was held constant.³¹ Since many of the factors considered relate to religious membership, it was felt that homogeneity of religion among the respondents would simplify the investigation.

³¹That is, the broad religious category of "Jew" was held constant. No attempt was made to control for orthodoxy, quality of belief, etc.

A number of other limitations will be discussed in the chapter on methodology, as well as in the presentation of the results of the analysis, however the ones above are relevant to the theoretical orientation to self-image, and to the review of the empirical research in this area, which follows.

Empirical studies of self-image. By the very nature of the concept, self-image as a social-psychological problem lends itself to a broad range of analyses. The studies presented here are not necessarily a representative cross-section of the work done in this area, but are indicative of the type of research carried out, and relate in varying degrees to the problem at hand.

An unpublished study by Eli Chertok³² gives some indication that particular aspects of personality may be derived from particular primary groups, or from different individuals within these primary groups. The study suggests that

separate aspects of personality may be generated in some definite mechanisms of primary interaction rather than in a generalized primary group experience only, and that different aspects of the conception of self have different sources within the primary group.³³

Here, then, self-image is seen as a composite product of interaction with individuals comprising the

³²As referred to in R. E. L. Faris, op. cit., p. 164.

³³Ibid., p. 164.

primary group and tends to give support to our own premise that certain aspects of the self-image may be affected by a particular type of interaction, while others may not.

Miyamoto and Dornbusch³⁴ provide empirical evidence for the symbolic interactionist approach of Mead. They found that the response, or at least the attitude of others, is correlated with self-conception; and also that the subject's perception of that response is even more closely related. They found too, that an individual's self-conception is more closely related to his estimate of the generalized attitude toward him than to the perceived attitude of response of members of a particular group.

The findings of Reeder, Donohue, and Biblarz³⁵ tend to support the conclusions of the above study.

³⁴S. F. Miyamoto and S. M. Dornbusch, "A Test of Interactionist Hypotheses of Self-Conception." American Journal of Sociology, Vol. LXI, 1956, No. 5, p. 399-403.

³⁵L. G. Reeder, G. A. Donohue, and A. Biblarz, "Conceptions of Self and Others." The American Journal of Sociology, Vol. LXIII, 1957, No. 5, pp. 407-412.

They found a direct relationship between self-conceptions, the perceived generalized other, and the actual responses of others, except for persons who tended to rate themselves low.³⁶

Couch³⁷ showed that individuals who identify themselves in terms of group membership rely less upon estimated evaluation of immediate others than do those who do not identify themselves in terms of group membership. The implication here is that self-identification as a member of a group will result in the evaluation of the responses of others in terms of that group's norms, and will not be a direct reflection on the individual per se. Certainly, however, membership in racial and ethnic groups may lead to rather negative self-evaluations, if the image of that membership group is negative for significant others. If we accept the composite viewpoint of self-image, group membership can account for only a part of the reactions of immediate others; particular traits must be evaluated on an individual basis.

³⁶There would appear to be a contradiction here between the study of Chertok, and the two reported above. Essentially, however, there is agreement on the basic principle that the reaction of others is directly related to the individual's self-concept. That this self-concept is a product of a generalized image of the responses of others, rather than a composite of specific reactions has yet to be proved.

³⁷C. J. Couch, "Self-attitudes and Degree of Agreement With Immediate Others." The American Journal of Sociology, Vol. LXIII, 1958, No. 5, pp. 491-496.

In studying one aspect of self-concept, McKee and Sherriffs³⁸ found that women's "real self"³⁹ is more sex-typed than men's, due, they believe, to the fact that women still feel they must behave according to the traditional stereotype, and to a greater degree than do men. They also found that women's "real self" is viewed as more unfavorable than men's.

In discussing another factor relating to self-concept, Rosenberg⁴⁰ found that extreme parental indifference to the child is highly correlated with low self-esteem on the part of that child. He also found that students who reported only punitive responses tended to have lower self-esteem than those who reported only supportive responses, but again those who reported parental indifference had the lowest self-esteem of any of the respondents. He concluded by saying that the feeling that one is important to a significant

³⁸J. P. McKee and A. C. Sherriffs, "Men's and Women's Beliefs, Ideals, and Self-Concepts." The American Journal of Sociology, Vol. LXIV, 1957, No. 4, pp. 356-363.

³⁹That is, "those adjectives which describe yourself as you really are." Ibid., p. 357.

⁴⁰M. Rosenberg, "Parental Interest and Children's Self Conceptions." Sociometry, Vol. 26, 1963, No. 1, pp. 35-49.

other is probably essential to the development of a feeling of self-worth; a relevant aspect of the total self-image.⁴¹

In a study entitled "Self Conceptions of Types of Delinquents" Kinch⁴² stressed the following assumptions about the concept self, as derived from Baldwin, Cooley, and Mead:

1. the individual's conception of himself reflects the responses that other persons direct toward him.
2. variations in background experiences among persons result in variations in interactional patterns in self-other situations.
3. the individual's self-image functions to direct his behavior.

The above points, of course, are closely related to the theory of self-concept, by the same author, presented in the section on theoretical orientation earlier in this chapter.

While the results of Kinch's analysis in this particular study were not conclusive, he suggests that it is possible to discover delinquent "types" by an analysis of their self-image.

⁴¹Here again is found the specific responses of significant others playing an important role in the development of the self-concept. The perceived attitude of the parent toward the child, manifested by attention, or a lack of it, was the critical factor in this study.

⁴²J. W. Kinch, "Self-Conceptions and Types of Delinquents." Sociological Inquiry, Vol. XXXII, 1962, No. 2, pp. 228-234.

In a study of self-conception and appraisal by others for community leaders, Abu-Laban found a relationship between resident's appraisals of community leaders and the latter's:

- a. self-conceptions of perceived influence
- b. self-conceptions of perceived instrumentality
- c. self-conceptions of perceived belongingness in the leadership group
- d. self-conceptions of perceived "efficacy of their leadership"
- e. self-conceptions of perceived community support.⁴³

Videbeck's findings tended to support the general view that self-conceptions are learned, and that the evaluative reactions of others play a significant part in the learning process.⁴⁴ This was one of the few studies that specifically set out to prove the basic point that self-concepts are learned, and gives support to the points made by Symonds presented earlier in this chapter.⁴⁵

In a replication of Videbeck's study, Maehr, Mensing, and Nafzger found, in the context of a particular situation, that the approving and disapproving

⁴³Baha Abu-Laban, "Self-Conception and Appraisal by Others: A Study of Community Leaders." Unpublished manuscript.

⁴⁴R. Videbeck, "Self-Conception and the Reaction of Others." *Sociometry*, Vol. 23, 1960, No. 4, pp. 351-359.

⁴⁵See Chapter II, p. 4.

reactions of certain "significant others" were followed by a corresponding increase and decrease in subjects' evaluations of self.⁴⁶

Backman, Secord, and Peirce⁴⁷ view the concept of self in terms of interpersonal congruency theory, which assumes that there exists within the cognitive organization of the individual a tendency to achieve a state of congruency between three components of what has been termed the interpersonal matrix. These components include: aspect of self of an individual (S); the individual's interpretation of his behavior relevant to that aspect (I); and the individual's perception of the related aspects of the other person with whom he is interacting (P). Thus an interpersonal matrix is a recurring functional relationship among these components. All three components of the matrix are in a state of congruency when the individual perceives his behavior and that of the other person as implying definitions of self congruent with relevant aspects of his self-concept.

This interpersonal congruency theory, while recognizing the importance of the social structure in

⁴⁶M. L. Maehr, J. Mensing, and S. Nafziger, "Concept of Self and the Reaction of Others." Sociometry, Vol. 25, 1962, No. 4, pp. 353-357.

⁴⁷C. W. Backman, P. F. Secord, and J. R. Peirce, "Resistance to Change in the Self-Concept as a Function of Consensus Among Significant Others." Sociometry, Vol. 26, 1963, No. 1, pp. 102-111.

fashioning the self, does not view (S) - the individual - as passive in the process. Rather, he is seen as actively structuring his relations with others so as to achieve and maintain congruency. He does this in the following ways:

1. he selectively interacts with other persons, preferring those who treat him in a manner congruent with his self-concept, and avoiding those who do not.
2. he evaluates others, depending on their attitude toward him. He does this by liking those who treat him in a congruent fashion, and disliking those who do not. Thus, he maximizes the effect of congruent actions and minimizes the effect of incongruent actions on the self-concept.
3. he may misperceive the actions of others toward him in the belief that they see him as he sees himself, when in actuality, their views of him are somewhat discrepant with his own.
4. he develops certain behavior patterns that elicit from others definite reactions that are congruent with his self-definitions. These include not only manipulative behaviors calculated to evoke certain congruent responses, but also less self-conscious, more enduring actions that lead others to treat him in a manner congruent with his self-concept.
9. a final source of stability and change stems from the manner in which the matrices are related to each other. A given matrix may be considered relevant to those matrices that contain one or more of the same or similar components as the given matrix.⁴⁸

Essentially, this is an extension of the theory of self-concept already presented. Here the individual is not passive in the interactive process, and does not merely accept the reaction of others to this behavior.

⁴⁸Backman, Secord, and Peirce, Ibid., p. 104.

He selectively accepts as significant others those individuals who maintain the congruency of his self-concept. He must still face, however, the reaction of others who, for various reasons, are significant to him, yet do not contain this congruency. This aspect of the theory helps to explain the tendency of minority group members to choose as their primary group members others of the same religion, or ethnic background. At the same time, they must exist in a society not composed entirely of members of their own groups, and it follows that the reactions of majority group members in that society will also be meaningful to them, in varying degrees.

As previously indicated, the above studies reinforce the theoretical orientation to the self-image, and validate scientifically some of the assumptions made. With this background, the hypotheses for the present study will be presented, however it is first necessary to discuss in detail two studies in the area of self-image which developed the measure used in the present study, and with which some of the results of this study will be compared.

Background to the hypotheses. In 1952 Manford Kuhn and Thomas McPartland published their first paper dealing with a test designed to elicit self-attitudes.⁴⁹

⁴⁹M. H. Kuhn and T. S. McPartland, "An Investigation of Self-Attitudes." American Sociological Review. Vol. 19, 1954, No. 1, pp. 68-75.

The test itself will be dealt with in the chapter on methodology, however it is relevant here to point out that it is non-structured, requiring twenty different answers to the question, "Who am I"? The responses are dichotomized into statements which refer to "groups and classes whose limits and conditions of membership are matters of common knowledge...consensual"⁵⁰ and statements which "refer to groups, attributes, traits, or other matters which would require interpretation by the respondent to be precise or to place him relative to other people...subconsensual."⁵¹

In the initial study, a significant ordering of responses was found: respondents tended to exhaust all of the consensual references before they made any subconsensual ones. This ordering of responses held whether a respondent made as many as nineteen consensual references or as few as two. Thus the consensual component of the self-image is the more salient one.⁵²

It was also found that persons vary over a wide range in the relative number of consensual and subconsensual components in their self-conceptions. It is

⁵⁰Ibid., p. 69.

⁵¹Ibid., p. 69.

⁵²The term salient, or saliency, as used here, refers to those aspects of the self-image which are most important to the individual, and as a result are expressed on the Twenty Statement Test. A response given first, for example, would be considered more salient than one expressed tenth in the order.

in this finding that the authors feel their investigation has given the greatest advance over the purely deductive formulations of George Herbert Mead. They also state that the "locus"⁵³ variable is the one which can be correlated with a wide variety of other attributes and behavior.

Members of religious groups which consider religious membership particularly important - such as Roman Catholics, Jews, Lutherans, etc. - were found to give religious references significantly more saliently than members of religious groups which did not consider religious membership particularly important, such as Methodists, Presbyterians, and "indifferents".⁵⁴ Locus scores were also found to vary with religious affiliation, members of "differentistic"⁵⁵ religious groups having significantly higher locus scores than members of "conventional"⁵⁶ religious groups.

In a later study, Kuhn found that the locus scores of respondents steadily increase with age.⁵⁷

⁵³The "locus score" is simply the number of consensual references.

⁵⁴Kuhn and McPartland, op. cit., p. 73.

⁵⁵Ibid., p. 73. Kuhn uses this term to denote social anchorage in religious groups which differentiate their members from members of other religious groups.

⁵⁶Ibid., p. 73.

⁵⁷M. Kuhn, "Self-Attitudes by Age, Sex, and Professional Training." The Sociological Quarterly. Vol. 1, 1960, No. 1, pp. 39-55.

This, he states, is what could be expected on the basis of the test's rationale. As the average individual matures he becomes a member of more groups, and his roles are "differentiated on the basis of divergent categories."⁵⁸ As a consequence he will internalize a larger volume of these roles as a part of his self-definition. Recent research has indicated that as people retire their locus scores diminish, and diminish more markedly when they are not members of clubs and similar organizations.⁵⁹

The salience of sex mention was found to increase with age from the early grades through high school. No difference was reported in sex mention between boys and girls in the school years. However, with the beginning of high school years, the proportion of females to males who give sex saliently as one of the twenty statements increased.

Kuhn concludes that, "In general, the responses were in the direction expected if one argues from the role requirements to the relevant categorical identifications."⁶⁰

Thus the work of Kuhn and McPartland has opened the door to more intensive study in the area of self-image.

⁵⁸Ibid., p. 41.

⁵⁹Ibid., p. 45.

⁶⁰Ibid., p. 54.

The hypotheses which will be presented in this study are formulated with this specific orientation as the foundation. Although many of the variables involved have not been previously investigated in this context, it is felt that by their very nature, they are relevant to the general problem of self-image, and worthy of investigation.

Hypotheses. The hypotheses presented are classified under two broad categories: age and religious membership. The former category was included with the specific aim of comparing the results obtained with those of Kuhn and McPartland, whose research was in essentially the same area. The latter category relates to the homogeneity of the religious membership of the respondents in the sample.

Age. This variable has been shown to be of crucial significance to the self-image. Since the process of socialization is a cumulative one, we would expect, as Kuhn and McPartland have indicated, more references to membership groups as age increases.⁶¹ Thus the first hypothesis is: The number of consensual references will vary directly with the respondent's age.

Another finding of Kuhn's is also worthy of further investigation in this area: that of the relationship between the saliency of sex mention and the

⁶¹Kuhn and McPartland, op. cit., p. 71.

age of the respondent. The hypothesis in this context is that the saliency of sex mention will vary directly with the respondent's age.

Religious membership. The homogeneity of religious membership of the respondents in this study precludes a cross-religious comparison such as was undertaken by Kuhn and McPartland.⁶² At the same time, however, it allows for a consideration of variations within the general religious category itself. A number of hypotheses will be considered here:

1. size of the religious community in which the respondent lives. The larger the Jewish community, the greater should be the identification with the religious group. Thus the saliency of religious mention would be greater among those individuals who come from centers with a large Jewish population than among those who come from centers with a relatively small Jewish population.

2. since a small Jewish community would limit the potential size of the religiously homogeneous peer group, the respondent would be expected to interact more frequently with Gentiles. Because of the perceived difference on a religious basis which this situation would involve, it would be expected that a more

⁶²Ibid., pp. 74-75.

self-deregatory attitude would be manifested by these individuals than by respondents whose religious views are reinforced by their peer group.

3. individuals who attend Jewish parochial schools would be expected to have their religious views reinforced to a greater degree than those individuals who attend public schools. Thus, we would expect more salient religious references from those individuals who attend, or have attended, parochial schools than from those who have not.

We would also expect a less self-derogatory attitude to be manifested by those individuals who attend or have attended parochial schools than by those who attend public schools.

4. religious views of Jewish families in the prairie provinces are generally split into two branches: Orthodox and Conservative.⁶³ The orthodox families adhere to the Jewish laws and traditions more closely, generally, than do the Conservative families. Thus we would expect a greater social distance between the children of Orthodox families and their Gentile peers than between children from Conservative families and

⁶³Where there are two synagogues in a particular community, one is invariably Orthodox, while the other is Conservative. Religious orthodoxy is of course on a continuum, however the two categories can be considered to be reasonably valid indicators of the degree of adherence to Judaic laws and customs.

and Gentile children. Coincident with this differentiation in social distance, we would hypothesize that the self-image of Orthodox children would be somewhat more self-derogatory than the self-image of Conservative children. At the same time, however, we would expect that the salience of religious mention would be greater for children from Orthodox homes than for children from Conservative homes.

CHAPTER III

METHODOLOGY

The setting. Camp B'nai Brith, the location of the study, is situated on Pine Lake, approximately thirty five miles south-east of Red Deer, Alberta. It is under the sponsorship of the North West Canadian Council of B'nai Brith, a Jewish fraternal organization. The camp program follows to a large extent the tenets of the sponsoring organization in that it is not primarily a religious camp, nor is it manifestly Zionist-oriented. At the same time a culturally Jewish atmosphere is maintained through prayers at morning and evening flag ceremonies, discussion periods centering around Biblical and Israeli topics, Sabbath services, and a few evening programs with Israeli themes. Essentially, however, the camp stresses recreation and campcraft, and the program is based on activities in these areas.

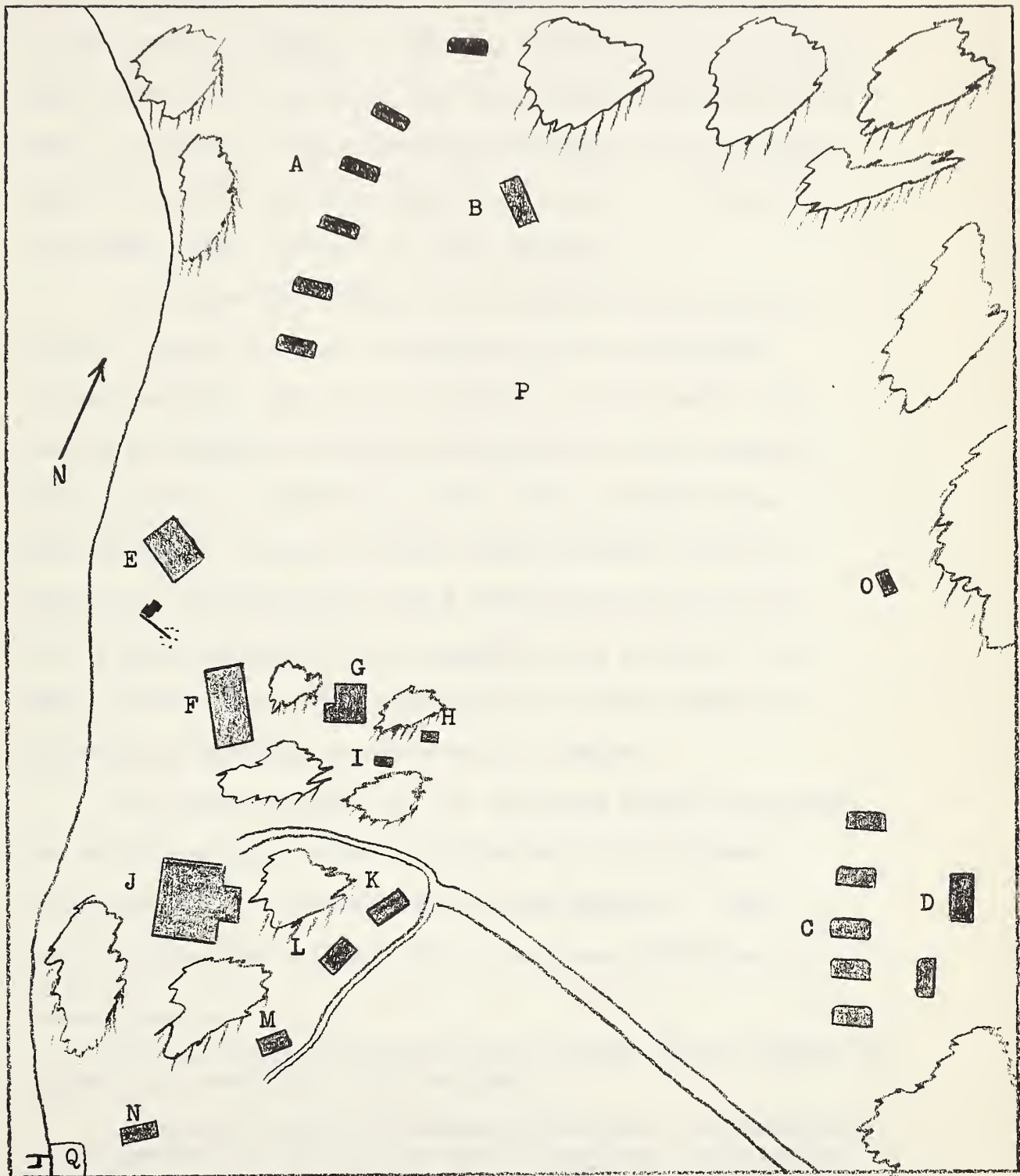
The camp operates two three-week sessions. The first is for boys and girls eight to eleven years of age, while the second is for boys and girls twelve to fifteen. Up to eleven children live in each cabin, in addition to a senior counsellor, observing counsellor,

and counsellor - in - training. Two cabin groups, one male and one female, participate in all the daily activities together. These activities include swimming, horse-back riding, arts and crafts, Hebrew songs and dances, sports, and discussions relating to Judaic and Israeli topics. Thus at the same time, cabin one boys and cabin one girls may have swimming, while cabin two boys and cabin two girls may have arts and crafts, etc.

As the diagram of the camp on the following page indicates, there are a total of twelve cabins, plus a dining hall, a large recreation hall, and an arts and crafts hall, as well as the necessary administrative buildings, such as the office and infirmary. The boys' and girls' cabins are separated by the large athletic field, which has facilities for baseball, volleyball, basketball, football, and badminton.

The research method. The data were obtained in two phases. The first phase involved a mailed questionnaire to the camper's parents after the applications were received early in June. The questionnaires consisted of two pages of questions, most of which could be answered by checking the appropriate response. Since the data collected were meant for two separate studies, many of the questions which appeared were not utilized for purposes of this study. A copy of the questionnaire appears in the Appendix.

Physical Layout of Camp B'nai Brith



- | | | |
|----------------------|--------------------|---------------------|
| A. Girls' Cabins | G. Pump House | M. Director's House |
| B. Girls' Wash house | H. Sports Shack | N. Boat House |
| C. Boys' Cabins | I. Janitor Storage | O. Storage |
| D. Boys' Wash house | J. Kitchen/Dining | P. Playing Field |
| E. Arts/Crafts Bldg. | K. Office | Q. Beach |
| F. Recreation Hall | L. Infirmary | |

The questionnaires were accompanied by a letter requesting the assistance of the parents in providing the information required. It was necessary to state in the letter, however, that the return of the questionnaire was not a requisite for the child's admission to camp. Stamped, self-addressed envelopes were enclosed with the letter for the respondent's use. A copy of the letter also appears in the Appendix.

Of those individuals who returned the questionnaire,¹ almost everyone answered all the questions. (Unfortunately, one of the leaders of the Jewish community in Saskatoon objected strongly to the questionnaire, and as a result very few were received from this center). Those children whose parents did not return the questionnaire were interviewed personally, and as much information as possible was obtained from them. Individuals for whom we did not have complete information were excluded from the sample.

The second phase of the research design involved the administration of an adaptation of the Twenty Statement Test of self-image to the campers. This test was designed originally by Kuhn and McPartland,²

¹Approximately eighty-five percent of the questionnaires were completed and returned.

²Manford Kuhn and Thomas McPartland, "An Empirical Investigation of Self-Attitudes." American Sociological Review. Vol. 19, No. 1, pp. 68-76.

and has been used in a number of empirical investigations of self-image.³

The test as originally designed asks the respondent to give twenty different answers to the question, "Who am I?" It was considered appropriate for this study on the basis of the validation given for it by the authors, its use in other studies of the same type, and its simplicity and ease of administration.

The authors validate this test logically, by stating that the question "Who am I?" is one which might be expected to elicit statements about one's identity; that is, his "social statuses, and the attributes which are in his view relevant to them."⁴ Asking the respondent to give these statements "as if to himself" is an endeavor to obtain from him general self-attitudes rather than simply ones which might be idiosyncratic to the test situation or those which might be uniquely held toward himself in his relation to the test administrator.

The test administered for this study was essentially the same as the original design, with the exception that only ten responses were required. It was felt that, in consideration of the age of the respondents, asking for twenty answers might prove frustrating and have a

³See Chapter II, pp. 22-30.

⁴Kuhn and McPartland, op. cit., p. 72.

negative effect on the results of the test. Since the number of responses was arbitrarily set by the test authors, no adverse effect on the test's validity should occur by requesting a somewhat smaller number.

The test was administered to groups of no more than twenty campers at a time, and was completed by all the respondents within a period of five hours. The verbal instructions given were as follows:

We are interested in finding out some things about children who attend summer camps. The form in front of you asks you to give ten different answers to the simple question, 'Who am I'? One or two words are enough for each case. Answer the question as if you were giving the answer to yourself. Your answers will be kept strictly confidential; no one will know what you wrote. Work quickly, since time is limited.

No other instructions were given. It was considered inadvisable to give any examples, since they might structure the trend of the answers. The respondents were seated far enough apart to eliminate any opportunity of copying the responses of the individuals seated on either side of them. When they finished, they were reminded again that their answers would be kept confidential, and cautioned not to tell anyone about the questionnaire until supper (by then everyone would have taken the test).

Although it would have been preferable to administer the test to all the campers at the same time, it was felt that there would be little opportunity for those who had taken the test to communicate with those

who had not, since the regular program of the camp was in operation, and the campers were not given the opportunity to come into contact with others than from their own cabin groups.

Because the camp setting is a rather unique one, in terms of the possible effect it may have on structuring the responses of the individuals interviewed, it was necessary to describe it in some detail. The next section deals with a description of the sample, in terms of the information derived from the mailed questionnaire to the parents.

The sample. As previously indicated, the sample is a group of Jewish children who attended Camp B'nai Brith during the summer of 1962. For purposes of this study, the sample was considered acceptable for the following reasons: 1. the experiences of children, we assume, are relatively few in number, and thus the responses on the self-image test should be considerably easier to analyze in terms of the variables involved than would be the responses of adults; 2. the constancy of religious membership was desirable because of the writer's particular interest in the responses of this minority group, and also for investigating certain variations within a specific religious group; 3. the problems involved in sampling a cross-section of religious groups on a random basis were not warranted by an exploratory study of this type; 4. the group studied had the desirable qualities of propinquity and ease of investigation.

The sample size is one hundred and forty-three, sixty-eight of whom are girls, and seventy-five boys. They range in age from eight to sixteen, and are distributed as shown in Table 1.

The occupations of the respondent's fathers were rated on the Blishen Scale of Canadian Occupation Rankings⁵ with the following results: 19 percent were in category one, i.e., with a combined standard score for income and years of schooling of 73 or better; 67 percent in category two, i.e., with standard scores of 57 to 72; 10 percent in category three, i.e., with standard scores of 50 to 56; and 4 percent were in category four or lower.

The occupations of the respondents' mothers were also determined, and it was found that only 14 percent worked outside the home. 82 percent listed their occupations as housewife, and 4 percent did not respond to the question.

Seventy-seven percent of the respondent's fathers had grade ten education or better, with 45 percent completing at least one university degree. Seventy-nine percent of the respondents' mothers had completed at least grade ten, with 16 percent completing at least one university degree.

⁵Bernard R. Blishen, "The Construction and Use of an Occupational Class Scale." Canadian Society, Blishen, Jones, Naegle, and Porter, eds. Toronto: The Macmillan Company of Canada, Limited, 1961, pp. 475-485.

TABLE 1
DISTRIBUTION OF THE SAMPLE BY SEX AND AGE

Age	Sex			
	Male		Female	
	number	percent	number	percent
8	0	0	1	1
9	13	17	7	10
10	11	15	8	12
11	17	23	10	15
12	8	11	9	13
13	11	15	17	25
14	7	9	11	16
15	7	9	4	6
16	1	1	1	1
Total	75	100	68	100

Early in the study, it became apparent that the younger campers were having problems responding to the Ten Statement Test. As a result, it was felt that the eight-year-old cabins (1 cabin of boys and 1 cabin of girls) should be excluded from the sample. The single eight year-old was in the second cabin, and escaped our attention until the data was processed.

The respondents all came from urban communities, 90 percent of them coming from cities over twenty thousand in population.

Membership in at least one Jewish organization was held by 71 percent of the children in the sample. Thirty percent belonged to the B'nai Brith Youth Organization, while 39 percent belonged to Young Judeans. Only 33 percent of the respondents belonged to one or more non-Jewish organizations, i.e., organizations which are not sponsored by Jewish agencies or organizations.

A large proportion of the sample - 50 percent - reported their friends to be primarily Jewish, while 31 percent reported them as primarily gentile. Nineteen percent stated that they associated with both Gentile and Jewish children.

In spite of the fact that there are no reform synagogues in western Canada, eleven respondents, or almost 8 percent of the sample, stated their religious views as reform. Sixty-six percent gave their religious views as Conservative, and 20 percent as Orthodox.

The majority of respondents, 58 percent, stated that they attend synagogue less than once a month. Forty percent attend at least once a month, and 2 percent never attend.

Thus while the sample may be considered relatively homogeneous in terms of certain variables, certain definite differences are seen when we consider the

variables discussed above. The final section of this chapter will discuss the methods of analysis of the data obtained, before turning to a presentation of the types of responses given, in the next chapter.

Method of analysis. While the "Twenty Statement Test" allows for considerable freedom in the method of analysis, it was considered advisable to follow the methods used by Kuhn and McPartland,"⁶ since they were already validated.

The responses were dealt with essentially by a form of content analysis. Eight categories of analysis were used, consistent with the hypotheses presented in Chapter II.

1. The responses were dichotomized into consensual and subconsensual references. Statements which refer to groups and classes whose limits and conditions of membership are common knowledge are considered consensual; those which refer to groups, classes, attributes, traits, or any other matter which would require interpretation by the respondent to be precise or to place him relative to other people are considered subconsensual. The individual's "locus" score is simply the number of consensual references made.

2. Saliency of the individual's sex was analyzed in terms of whether or not he mentioned his sex, and if

⁶Kuhn and McPartland, op. cit.

so, whether it was the first response made, in the first half of the responses, or in the second half.

3. Saliency of age was determined as in (2).

4. Saliency of religious membership was determined as in (2).

5. Saliency of group and national membership (other than religious or family) was determined as in (2).

6. The number of self-critical comments was determined in relation to the total number of responses made.

7. The number of self-praise comments was determined in relation to the total number of responses made.

8. Finally, the number of actual responses made was tabulated, since some individuals made only one or two while others completed the ten lines provided. The comments categorized as 'self-critical' and 'self-praise' were judged on the basis of definite criteria: they were sub-consensual, and easily recognized as falling into the given categories. Thus, the comment "I am pretty" would obviously fall into the self-praise category, while "I am stupid" would fall into the self-critical category. A comment such as "I am plump", which is not definitely discernable as criticism or praise, was ignored.

When the analysis of the responses was made, this data, in addition to the data obtained on the

mailed questionnaire, was transferred to IBM cards, and cross-tabulations were made on the IBM 1620 at the Computer Center of the University of Alberta.

Statistical analysis. Since the sample used in this study was not randomly drawn, the standard tests of significance relative to a population are not applicable. Rather, conclusions will be based on the degree of association expressed as epsilon.⁷ Percentages will be employed in the presentation of the tables. This method is adequate for a descriptive study of this type, where generalizations to a larger group can only be speculated.

⁷Zelditch, Morris. A Basic Course in Sociological Statistics. New York: Henry Holt and Company, 1959, pp. 164-165.

"A rough measure of the degree of effect (Association) is the difference between the two percentages.... The epsilon measure of routine analysis. Examination of association in the $r \times s$ table almost always begins with percentaging the table. We then observe carefully the size, direction, and consistency of the percentage differences in the table. ...it is the most commonly employed measure in dealing with a specific table and a specific comparison, and gives by far the best grasp of the details of a table when all, or the basic set, of epsilon values are used." Ibid., pp. 164-165.

CHAPTER IV

PATTERNS OF RESPONSES

General pattern of responses. For purposes of this paper, the responses to the Ten Statement Test of self-image have been categorized on the basis of six criteria: consensual references, subconsensual references, religious references, sex references, self-derogatory references, and self-praise references.

This chapter will undertake to discuss each of these criteria, in terms of the trend of the responses, and indicate the patterns which emerged.

Due to the unstructured nature of the test, the variety of responses is virtually unlimited. Of the one hundred and forty-three individuals in the population, no two presented exactly the same responses. The number of responses ranged from one to the full ten, with a mean of eight.

Given below are the responses made by four of the respondents in the sample. They are presented, as are all of the examples used in this chapter, merely to illustrate the test and aspects of it. They are in no way typical, since in a test of this type no set of responses can be typical. The original language and spelling are retained.

Exhibit 1

(Responses of a nine year old girl)

- | | |
|--------------------------------|--------------------------|
| 1. a girl | 5. about right weight |
| 2. a Jew | 6. I not too mean |
| 3. about right size | 7. I don't have too much |
| 4. not to smart and not to dum | patients |

Exhibit 2

(Responses of a twelve year old girl)

- | | |
|-------------------------|------------------------|
| 1. I am a girl | 6. I like boys |
| 2. I am loved by family | 7. I think some people |
| 3. a jewish girl | are nuts |
| 4. I have many friends | 8. I like camp |
| 5. I have some enemies | 9. I love my dog |
| | 10. I have no brother |

Exhibit 3

(Responses of an eleven year old boy)

- | | |
|------------------------------|------------------------|
| 1. Name Harold F..... | 6. a Jewish boy |
| 2. a boy | 7. a religious boy |
| 3. a boy who dosnt like Jazz | 8. a happy boy |
| 4. a boy who likes waltzes | 9. sometimes a bad boy |
| 5. mostly a good boy | 10. a 11 year old boy |

Exhibit 4

(Responses of a fifteen year old boy)

- | | |
|--------------------------|------------------------|
| 1. a boy | 6. a sports enthusiast |
| 2. a jew | 7. a musician |
| 3. Allan S..... | 8. a drummer |
| 4. a camper at camp B.B. | 9. a fifteen year old |
| 5. a brother | 10. a student |

Consensual references. An empirical regularity found by Kuhn and McPartland was that respondents tended to exhaust all of the consensual references they would make before they made any (if at all) subconsensual ones.¹ This ordering of responses held whether a respondent made as many as nineteen consensual references or as few as one. The number of consensual responses was the individual's 'locus' score, discussed in chapter three.

This regularity was found to hold for the sample under consideration. Exhibit 5 shows a definite dichotomy of consensual and subconsensual responses which appear in the expected order.

Exhibit 5

- | | |
|-------------|-----------------|
| 1. a girl | 6. a daughter |
| 2. Jewish | 7. hard working |
| 3. Canadian | 8. camp lover |
| 4. citizen | 9. good girl |
| 5. a sister | 10. willing |

Here the respondent exhausted all of the consensual references (six) before making any subconsensual ones. Exhibit 6, on the other hand, shows a somewhat different pattern, where the dichotomy is not as clear.

¹Kuhn and McPartland, op. cit.

Exhibit 6

- | | |
|----------------|------------------------------|
| 1. human being | 6. bad |
| 2. a girl | 7. comical |
| 3. pretty | 8. in trouble |
| 4. smart | 9. Jewish |
| 5. hungry | 10. not gentile ² |

In this case two consensual responses were made, followed by six subconsensual ones, and completed by two more consensual responses. The nature of the last two responses would tend to indicate some element of afterthought, and from this frame of reference the pattern can still be considered to hold. The grouping of the responses is still evident, and this was typical for all of the one hundred and forty-three responses.

Although it was not considered expedient to compute locus scores for this study, the proportion of respondents making consensual responses was as follows: more than half, 53 percent; one-half or less, 39 percent; none, 8 percent.

Subconsensual references. The number of consensual and subconsensual references made by a respondent does not stand in a simple arithmetic relation; i.e., consensual plus subconsensual references equals ten. This results from the fact that many respondents made less than ten statements.

²An obvious error in the design of the questionnaire involved the inclusion of the questions, "What is a Jew?" and "What is a Gentile?" on the same form as the Ten Statement Test. This may have structured some of the responses, such as in Exhibit 6.

The majority of the self-derogatory and self-praise statements made tended to fall into the subconsensual category. Typical were such statements as, "I am Mean," "I am easy to get along with," etc. Statements such as these, of course, do not lend themselves to immediate interpretations, and are by definition subconsensual.

Religious mention. Twenty-eight percent of the respondents did not state their religion, either directly or by inference. Of the 72 percent who did, 17 percent mentioned it first, 37 percent mentioned it in the first half of their responses, and 18 percent mentioned it in the last half of their responses. In all the cases, the reference made was direct: "I am a Jew." Only one individual referred to his religious beliefs more than once, making a total of three references:

I am a Jew
believer in the Torah
believer in God.

In spite of the lack of quantity of religious references, the saliency of religious mention was quite high, among those who mentioned it at all, with 75 percent expressing it in the first half of their responses.

It is of interest here to compare the saliency of ethnic membership with the saliency of membership in other groups, including national. Almost three quarters of the respondents listed no membership responses (other than family and ethnic). Of those who did, almost 2 percent

mentioned this membership first, 13 percent mentioned it in the first half of their responses, and 13 percent mentioned it in the second half of their responses.

TABLE 2
SALIENCY OF RELIGIOUS MENTION

	First	First Half (but not first)	Second Half	None	Total
Number	24	53	26	40	143
Percent	17	37	18	28	100

Those individuals who did mention other membership typically stated that they were Canadians. Very few stated that they belonged, or held office in any of the youth organizations to which they belonged, although the large majority of them did list membership in at least one organization on their original application forms.

The high saliency of religious reference supports the findings of Kuhn and McPartland, who found in their study that Jews tended to carry religious references saliently in their self-conceptions.

It is conceivable of course, that the religiously homogeneous environment of the camp setting increased the saliency of religious mention for the children studied. On the other hand, the Jewish environment could

have obviated the necessity for stating one's religious membership. In view of the previous findings, it could be assumed, with a fair degree of reliability, that religious membership is salient for Jewish children's self-conceptions.

Sex-mention. Sex was a relatively salient factor in the self image, with 88 percent of all the respondents mentioning it. Of this group, 12 percent did so first, 42 percent did so in the first half of their responses (but not first), and 34 percent did so in the second half of their responses. Table 3 indicates the saliency of sex mention, dichotomized by the sex of the respondents.

TABLE 3
SALIENCY OF SEX MENTION

	Male		Female	
	Number	Percent	Number	Percent
First	7	5	10	7
First half (but not first)	22	15	38	27
Second half	25	17	25	17
None	14	10	2	2
Total	68	47	75	53

Kuhn found that there was no significant difference between the sexes either in the proportion mentioning sex among their self-definitions nor in the salience of sex reference until the high school years, when the proportion of females to males who gave sex saliently increased. In the present study, it was found that there was a definite differentiation between the sexes in the saliency of sex mention: 60 percent of the girls gave their sex as the first response, while only 44 percent of the boys did so.

Self-derogatory references. For purposes of this study, self-derogatory references are defined as those references which express a dissatisfaction of self in the frame of reference of socially acceptable values. Thus the statement "I am stupid" would be considered a self-derogatory statement. In many cases the meaning was not immediately clear, however, and these were excluded from consideration. The statement "I am plump" could conceivably reflect either approval or disapproval of self, or could be simply a neutral descriptive statement. The responses of a nine-year old girl, for example, were easily categorized:

- | | |
|------------------------------|----------------------|
| 1. girl | 6. I'm not too small |
| 2. I'm dumb | nor short |
| 3. and stupid | 7. I'm lightweight |
| 4. I am a Jew | 8. I'm a brownie |
| 5. I try to listen to people | 9. I talk too much |

Responses 2, 3, and 9 leave little doubt as to the meaning implied by the statements. Statement 5, on the other hand, could indicate a frustration resulting from the child's failure to meet the expectation of her reference group, although she tries, or could be simply a statement of self-praise. For purposes of the analysis, the only recourse was to exclude it from consideration. This respondent presented a rather perplexing order of statements, giving three consensual references interspersed with six subconsensual references. Kuhn suggests that this type of disorder, coupled with the self-derogatory statements, may indicate a particular personality type. Not enough evidence is available as yet to make any definite inferences, however.

The responses of a sixteen year-old boy present us with a somewhat different pattern of self-derogatory statements.

- | | |
|----------------------------------|------------------------------------|
| 1. a Jew | 6. an individualist |
| 2. a prospective varsity student | 7. a fussy eater |
| 3. a rotten pianist | 8. ambitious but unwilling to work |
| 4. a lazy person | 9. a physically weak person |
| 5. a bit overbearing | 10. outwardly unemotional |

In this case, we categorize responses 3, 4, 5, 7, 8, and 9 as self-derogatory. The responses here are much more sophisticated than that of the previous example, but this is what we might expect from the age differential.

Although, on the basis of Kuhn's findings, we would expect someone this age to make at least five consensual references, we find only one: "A Jew". Again, the large number of self-derogatory remarks, coupled with a small number of consensual references, seems to be indicative of a certain personality type.

Only 26 percent of all respondents made any self-derogatory statements. Of these, 20 percent made less than four, 5 percent made less than seven, and 1 percent, or one individual from the sample, made seven or more.

Self-praise references. Statements of self-praise were considerably more frequent than those of self-derogation. Of the 55 percent of the population who made such statements, 30 percent made three or less, 13 percent made six or less, and 12 percent made 7 or more.

Most of the statements dealt with generally accepted physical and social traits, such as "nice-looking", "good figure", "easy to get along with", etc. Most of the respondents who gave one or more self-derogatory responses also tended to give one or more self-praise responses, as in the case of the fifteen-year-old girl whose responses are given below:

- | | |
|----------------------|-----------------------|
| 1. semi-good looking | 6. friendly |
| 2. intelligent | 7. sometimes ignorant |
| 3. semi-popular | 8. sometimes foolish |
| 4. attentive | 9. not self-centered |
| 5. good-natured | 10. tall |

It is interesting to note that many of the self-praise statements were prefixed with the word "sometimes", or, as above, "semi". This was not found with the self-derogatory statements. Again, this is a somewhat unusual case in that no consensual references were given. The girl was a member of at least two teen-age organizations, as well as belonging to the Counsellor-In-Training group at camp. Yet she preferred to list statements descriptive of her personality than those which would identify her with any group. Sociometric data giving evidence of the girl's position in her membership groups would be most beneficial here in explaining some of the possible reasons behind her choice of responses on the test.

Summary. This chapter has been concerned with the types of responses obtained on the Ten Statement Test of self-image, from the frame of reference of the problem under discussion. The test lends itself to many methods of analysis, however here we have been concerned with six categories: consensual references, subconsensual references, religious references, sex references, self-derogatory references, and self-praise references. The analysis has suggested many areas for further investigation, particularly in the relation of other factors to the responses elicited by the test. The concern here, however, is to relate the responses to a selected number of background variables, with

specific interest in the religious membership of the respondents. Chapter V will present an analysis of the relationships drawn, in an attempt to better understand the factors which have an effect on the individual's self-concept.

CHAPTER V

THE RELATIONSHIP OF RESPONSE PATTERNS
TO
SELECTED BACKGROUND VARIABLES

The religious homogeneity of the sample studied suggested a certain focus within the general area of self-image. Kuhn¹ had already found that religious membership per se is relatively salient for Jewish respondents. It was decided for purposes of this study to carry this generalization further by breaking down the general area of "Jewishness" into certain specific variables which could be considered relevant to the general sub-culture. The variables chosen could conceivably have an effect both on the way the individual relates to others of the same faith, and also on the way he relates to non-Jews; i.e., to the majority group members with whom he must live and interact.

For purposes of comparison, one variable which did not relate to the religion of the population - age - was also studied. It was felt that this would provide a basis for comparison, both with the other, somewhat

¹Manford Kuhn, op. cit., p. 74.

more specific factors, and with a previous study in the same area, which had also investigated age as an important variable.

If, as hypothesized, the variables studied are indeed found to produce certain definite response patterns, the results would serve to reinforce the general hypothesis that the self-image is determined by salient factors in the individual's socialization, and would also indicate that these factors are crucial to general personality formation. If, on the other hand, these factors are found to have no relationship to the response patterns, we would take this as an indication that they are not critical to the self-image, and may be at least partially discounted for future research in this area.

It will be remembered that the problem is essentially one of determining factors relevant to the self-image. The study is not concerned with the background factors per se, but rather with how they effect the responses made on the Ten Statement Test. Thus no attempt has been made to validate the choice of these factors in terms of previous studies. Rather, it was felt that the literature produced so far has shown that any factors may have an effect; it remains only to select certain ones arbitrarily for study.

Age and consensual references. Kuhn² found that locus scores steadily increase with age; that is, the young children in his study made fewer consensual references than did the adults. This association, Kuhn states, is what we would expect from the orientation. As the average child matures, he becomes a member of more groups, and his roles are differentiated on the basis of more divergent categories. As a consequence, he will internalize as a significant part of his self-definition a larger part of these identifying statuses.

The results presented here diverge from the findings of Kuhn and McPartland.³ Although the age group was somewhat more restricted, little difference was found in the number of consensual references made by the different age groups represented. In fact, a trend is seen in the opposite direction, with the younger children making more consensual references than the older ones. Sixty-five percent of the eight to ten year-old group made more than five consensual references, compared to 47 percent of the eleven to thirteen year-olds, and 51 percent of the fourteen to sixteen year-olds. It is interesting to note in this regard that the subconsensual references made were

²Ibid., p. 74.

³Kuhn and McPartland, op. cit., p. 45.

generally of the descriptive type, dealing with physical or social traits. Indulging in the same post-facto explanations of the results as Kuhn, we might explain the decrease in the number of consensual responses as age increases by the implication that the older children are more aware of their physical and social traits as they enter dating age, and thus these responses are the more salient ones. Thus while the child is unquestionably a member of more social groups as indicated by the data collected, it is also possible that he becomes more aware of himself as a social being, and, accepting the values of his peers, tends to become more critical of his physical and social appearance.

TABLE 4

NUMBER OF CONSENSUAL REFERENCES MADE BY AGE GROUPS

Number of Consensual References	Age							
	8 - 10		11 - 13		14 - 16		Total	
	Num- ber	Per- cent	Num- ber	Per- cent	Num- ber	Per- cent	Num- ber	Per- cent
None	1	2	8	11	2	6	11	8
1 - 5	13	33	30	42	13	42	56	40
6 - 10	26	65	34	47	16	52	76	52
Total	40	100	72	100	31	100	143	100

Respondent's age and saliency of sex references.

Again, the findings of this study are inconsistent with those of Kuhn. Where that author's respondents tended to mention their sex more saliently as age increased, the population under study reversed that trend. In the 8-10 age group, 53 percent mentioned their sex first, compared with only 26 percent of the fourteen to sixteen year-olds. A definite ordering of sex mention by age is seen, as 93 percent of the 8-10 year olds mentioned their sex, compared with 83 percent of the 11-13 year-olds, and 71 percent of the 14-16 year-olds.

These findings appear to contradict the orientation that as the children mature they are more aware of themselves in terms of social roles. It is possible, however, that one's sex per se is not as important to the older children as the accompanying characteristics: that is, the physical and social characteristics associated with the sex, and which are valued by the individuals, are more salient than the sex itself. This would appear to be substantiated by the positive ratio of subconsensual responses and age.

Table 5 indicates the saliency of sex mention by age, while Table 6 is a comparison of the data presented by Kuhn and McPartland with the data gathered in this study. If we consider only the percentage of individuals from each age group mentioning their sex,

disregarding the saliency of their responses, a marked difference is seen in the results. Where Kuhn and McPartland obtained an increasing progression in the percentage of individuals mentioning their age, the results of the present study indicate essentially no trend, until we encounter the fifteen year-old group, where the proportion mentioning their sex sharply decreases.

TABLE 5
AGE AND SALIENCY OF SEX MENTION

Saliency of sex Mention	Age						
	8 - 10		11 - 13		14 - 16		Total
Position of Response	Num- ber	Per- cent	Num- ber	Per- cent	Num- ber	Per- cent	
First	21	53	34	47	8	26	63
First Half (not first)	13	33	22	31	12	39	47
Second Half	3	7	4	5	2	6	9
None	3	7	12	17	9	29	24
Total	40	100	72	100	31	100	143

TABLE 6
AGE MENTION BY AGE

Age	Number		Percentage Who Mention Age	
	Kuhn McPartland	Present Study	Kuhn McPartland	Present Study
9	58	20	28%	95%
10	60	19	35%	89%
11	--	27	--	89%
12	28	17	46%	94%
13	93	28	74%	71%
14	--	18	--	94%
15 ⁴	179	11	59%	36%
Total	418	140	--	--

Size of Jewish community and salience of religious mention. It was expected that the size of the Jewish community would effect the saliency of religious mention for the respondent. A large Jewish community would offer greater opportunity for the individual to interact with members of his own faith, and to participate in general

⁴Kuhn and McPartland included the 15-18 year-old age group in this category, while we have considered only the 15 year-olds.

Jewish activities in the synagogue and community center, as well as to belong to Jewish organizations. This, it was felt, would increase the saliency of religious membership for the individual.

TABLE 7

SIZE OF JEWISH COMMUNITY AND SALIENCY OF RELIGIOUS MENTION

Saliency of Religious Mention	Size of Jewish Community								
	Up to 100		101-500		501-1000		Over 1000		Total
Position of Response	Num-ber	Per-cent	Num-ber	Per-cent	Num-ber	Per-cent	Num-ber	Per-cent	
First	4	17	3	18	3	15	14	17	24
First Half (not first)	7	29	8	47	7	35	31	38	53
Second Half	3	12	1	6	6	30	16	19	26
None	10	42	5	29	4	20	21	26	40
Total	24	100	17	100	20	100	82	100	143

The data obtained tend to bear out this hypothesis. We find a difference of 12 percent, in the expected direction, between individuals coming from centers with small Jewish populations and individuals coming from centers with large Jewish populations, who mentioned their religion as one of the ten responses.

The critical population size of the Jewish community would appear to be one hundred. Variations in population size over this figure produced essentially little difference in the saliency of religious mention. The saliency of religious mention was highest, in fact, for those individuals coming from centers with a Jewish population of between five hundred and one thousand.

Size of Jewish community and self-derogatory references. Because a small Jewish community would offer little opportunity for the child to interact with Jewish children of his own age, his peer group would be expected to be predominately Gentile. In this type of situation his religious values would not be reinforced by his peers, and a certain amount of confusion may result, leading to a derogatory self-image. The results of the cross-tabulation indicate, however, that for the sample studied, such was not the case. Children from centers with a Jewish population of less than one hundred actually made less self-derogatory references than did those children who lived in a Jewish community of more than one hundred. These results may tend to indicate, rather than a lack of reinforcement of religious ideals, a greater integration of the Jewish families from small center into the community as a whole, and a greater acceptance by the majority group. We can only speculate here, however, since the results are

far from conclusive, and the additional information necessary for making definite statements in this area is not available.

Essentially, the results of this aspect of the investigation yield little in the way of indicative generalizations. The size of the Jewish community would appear to have no effect on the individual's self-image in terms of the number of self-derogatory statements which he makes on the Ten Statement Test.

TABLE 8

JEWISH COMMUNITY SIZE AND SELF-DEROGATORY REFERENCES

Self-Derogatory References	Size of Jewish Community								
	Up to 100		101-500		501-1000		Over 1000		Total
	Number	Percent	Number	Percent	Number	Percent	Number	Percent	
None	19	79	12	70	14	70	61	74	106
1 - 3	3	13	3	18	6	30	17	21	29
4 - 6	1	4	2	12	0	0	4	5	7
7 - 10	1	4	0	0	0	0	0	0	1
-									
Total	24	100	17	100	20	100	82	100	143

Size of Jewish community and self-praise references. Because of the larger number of respondents making self-praise references than self-derogatory ones,

this table is perhaps more indicative of the effect of a small Jewish population on the self-image of children. Only 33 percent of the children coming from centers with a Jewish population of one hundred or less made any self-praise references, compared to an average of 70 percent for individuals coming from centers whose Jewish population is greater than one hundred. Only 4 percent of the "small population" group (i.e., centers with a Jewish population of one hundred or less) made more than six self-praise references, while an average of 12 percent of the "large population" group (i.e., centers with a Jewish population of more than one hundred) made more than six self-praise references.

Thus while we do not find a clear indication of self-derogatory references being more prevalent among those respondents coming from centers of small Jewish populations, there is a definite indication that these individuals tend to make considerably less self-praise references. Again, we assume that this is due to a lack of support for many of their values and beliefs on the part of their peer group. While no anti-belief statements are apparently manifested by these peer groups, it would appear that there is no positive support for the individual's beliefs, either.

TABLE 9
SIZE OF JEWISH COMMUNITY AND SELF-PRAISE REFERENCES

Self-Praise References	Jewish Community Size								
	Up to 100		101-500		501-1000		Over 1000		Total
	Num- ber	Per- cent	Num- ber	Per- cent	Num- ber	Per- cent	Num- ber	Per- cent	
None	16	67	5	29	9	45	35	42	65
1 - 3	6	25	7	41	6	30	23	28	42
4 - 6	1	4	3	18	3	15	12	15	19
7 - 10	1	4	2	12	2	10	12	15	17
Total	24	100	17	100	20	100	82	100	143

Attendance at parochial schools and saliency of religious mention. In at least four of the large centers in the prairie provinces, parochial schools are operated under the sponsorship of the Jewish communities. Edmonton operates a Talmud Torah, where classes are held on a day-time basis up to the sixth grade, after which the child may attend evening classes until the end of grade nine. Calgary also has a Talmud Torah operated in the same manner, as well as a Peretz School, which teaches the Jewish language at day and evening classes. Saskatoon and Regina operate Talmud Torahs which conduct evening classes in the Hebrew language.

Because of the nature of these schools, and the emphasis placed on Judaism in them, we would expect that the saliency of religion for the child attending these schools would be greater than that of the child who attends public school, and has done so since grade one. There are, of course, certain other factors such as the frequency of synagogue attendance, encouragement of religious practices in the home, etc., which would also have a decided effect on religious saliency. It was felt, however, that the child's attendance at a parochial school would also be a reflection of the degree of outside religious encouragement on the part of the parents, and would be a valid indicator of religious training.

The results of the investigation of the relationship between parochial school attendance and religious saliency are not conclusive, however. No difference was found in the religious mention of children who attended parochial schools for five years or less, and those who had not attended at all. A difference of better than 8 percent was noted between individuals who had attended for six or more years and those who had attended for five years or less, or not at all; however this could not be considered large enough to be truly significant, although the trend is certainly in the expected direction.

TABLE 10

ATTENDANCE AT PAROCHIAL SCHOOLS AND SALIENCY OF
RELIGIOUS MENTION

Saliency of Religious Mention	Attendance in Years At Parochial Schools						
Position of Response	0		1 - 5		6 & over		Total
	Num- ber	Per- cent	Num- ber	Per- cent	Num- ber	Per- cent	
First	5	17	11	18	8	15	24
First Half (not first)	11	38	22	36	20	38	53
Second Half	4	14	9	15	13	24	26
None	9	31	19	31	12	23	40
Total	29	100	61	100	53	100	143

Attendance at parochial schools and self-derogatory references. Because the child who attends a parochial school will have his religious views reinforced both by the school system itself and by his immediate peer group, we would expect a somewhat less derogatory self-image, than for those individuals who attend public schools, assuming religious membership is a salient factor for the individual. This expectation was born out to a degree by the trend of the cross-tabulation in this area. A difference of 9 percent in the expected

direction was found between the number of individuals who expressed self-derogatory references and who did not attend parochial school and the number of individuals who expressed self-derogatory references and attended parochial school for more than five years.

TABLE 11

ATTENDANCE AT PAROCHIAL SCHOOLS AND
SELF-DEROGATORY REFERENCES

Number of Self- Derogatory References	Attendance in Years						
	0		1 - 5		6 or more		Total
	Num- ber	Per- cent	Num- ber	Per- cent	Num- ber	Per- cent	
None	21	73	42	69	43	81	106
1 - 3	5	17	18	29	6	11	29
4 - 6	2	7	1	2	4	8	7
7 - 10	1	3	0	0	0	0	1
Total	29	100	61	100	53	100	143

Individuals who attended parochial schools for up to five years, on the other hand, expressed slightly more derogatory references than either of the other groups. The frequency of self-derogatory references was highest for the group who had not attended parochial schools, however they were followed by the group who had attended for six or more years.

Essentially, no clear pattern emerged from this aspect of the investigation, and it is suggested that a more detailed investigation in this area is in order before any definite statements can be made.

Attendance at parochial schools and self-praise references. Although one does not necessarily follow from the other, as shown previously, it was also expected that individuals who attend parochial schools would exhibit more self-praise references than would those individuals who did not attend parochial schools. The trend of responses in this case was quite interesting in that those individuals who attended parochial schools for five years or less elicited more self-praise responses than did either of the other groups. The individuals who attended parochial schools for six or more years made less self-praise references, however, than either of the other two groups. This is significant due to the fact that after grade five, students must attend public school in the day time, and continue their Hebrew or Jewish education in the evenings after regular school has ended. It is possible, then, that this limitation in participating in extra-curricular activities after school with their peers contributes to a greater feeling of insecurity regarding their perceived responses of others than for those children who attend only public school. Fifty-seven percent of

the students who had attended parochial schools for more than five years made no self-praise references, as compared with 38 percent of the individuals who attended parochial schools for five or less years, and 41 percent of the individuals who did not attend parochial schools.

TABLE 12

ATTENDANCE AT PAROCHIAL SCHOOLS AND
SELF-PRAISE REFERENCES

Self-Praise References	Attendance in Years						
	0		1 - 5		6 or more		Total
	Num- ber	Per- cent	Num- ber	Per- cent	Num- ber	Per- cent	
None	12	41	23	38	30	57	65
1 - 3	10	35	19	31	13	25	42
4 - 6	4	14	10	16	5	9	19
7 - 10	3	10	9	15	5	9	17
Total	29	100	61	100	53	100	143

Religious views of family and saliency of religious mention. As previously noted, Jews in the prairie provinces tend to categorize themselves, at least as far as choice of synagogue, as either Orthodox or Conservative. The Orthodox Jews adhere as closely as possible to the traditional Judaic customs and practices,

generally, while the Conservative Jews are somewhat more liberal in their practices and observances. This is particularly apparent in the synagogue services themselves, where the Orthodox service is traditionally conducted entirely in Hebrew, while the Conservative service is conducted in both Hebrew and English. There is of course no definite division line, and we find Jews who attend Conservative services keeping the Kosher dietary laws and adhering more to the Judaic laws and traditions than do some Orthodox Jews. Generally, however, the two classifications are indicative of at least a basic feeling towards the method employed in practicing the Jewish religion and serves as a relatively valid division for purposes of this analysis. The fact that ten respondents categorize themselves as Reform is somewhat surprising in view of the fact that the Reform synagogue has not as yet appeared in the prairie provinces, and the movement is not generally accepted here. It is certainly indicative, then, that the largest proportion of any group making no ethnic mention was this group, with 40 percent giving no ethnic response. Second was the "no response" group with 37 percent of the respondents giving no religious mention. Orthodox and Conservative respondents failed to mention their religions with proportions of 28 percent and 26 percent, respectively. Of those who did give a religious response, the highest saliency was for the Orthodox

TABLE 13
RELIGIOUS VIEW OF FAMILY AND SALIENCY OF
RELIGIOUS MENTION

Saliency of Religious Mention	Religious Views								
	Orthodox		Conser- vative		Reform		No Response		Total
Position of Response	Num- ber	Per- cent	Num- ber	Per- cent	Num- ber	Per- cent	Num- ber	Per- cent	
First	7	24	14	15	1	9	2	25	24
First Half (not first)	10	34	38	40	4	36	1	13	53
Second Half	4	14	18	19	2	18	2	25	26
None	8	28	25	26	4	36	3	37	40
Total	29	100	95	100	11	100	8	100	143

group, 60 percent of whom mentioned religion in the first half of their responses. This was followed by the Conservative respondents with 55 percent, then by the Reform group with 40 percent, and finally by the no response group with 37 percent. The trend in this analysis follows the expected pattern, although the difference between Orthodox and Conservative is not great enough to be considered significant.

Religious views of family and self-derogatory references. Following the trend of the other cross-tabulations in this study dealing with self-derogatory references, no clear pattern emerged when the religious views of the family was considered as the independent variable. The Reform group had the highest proportion of individuals making self-derogatory references: 46 percent. The small number of respondents in this category, however, makes any conclusions questionable.

TABLE 14

RELIGIOUS VIEWS OF FAMILY AND
SELF-DEROGATORY REFERENCES

Number of Self- Derogatory References	Religious Views								
	Orthodox		Conser- vative		Reform		No Response		Total
	Num- ber	Per- cent	Num- ber	Per- cent	Num- ber	Per- cent	Num- ber	Per- cent	
None	21	72	73	77	6	55	6	75	106
1 - 3	5	17	19	20	3	27	2	25	29
4 - 6	3	11	2	2	2	18	0	0	7
7 - 10	0	0	1	1	0	0	0	0	1
Total	29	100	95	100	11	100	8	100	143

Aside from this slight deviance, the table indicates no relationship between the two variables.

Religious views of family and self-praise

references. Contrary to expectations, the Conservative respondents had a smaller proportion of individuals making self-praise responses than did the Orthodox respondents: 50 percent and 65 percent, respectively. On the breakdown by number of responses made, this trend continued: 31 percent of the Orthodox respondents made one to three responses, as compared to 27 percent of the Conservative respondents, while 17 percent of the former made four to six responses as compared to 10 percent of the latter. Seventeen percent of the Orthodox respondents made seven or more responses as compared to 12 percent of the Conservative respondents.

Of the eleven respondents whose families were listed as Reform, 91 percent made at least one self-praise response. The problems involved in drawing any conclusions from a group this size has already been discussed, however the inordinately high proportion certainly indicates that further investigation is in order.

The tendency for the Orthodox respondents to hold somewhat more favorable self-images than the Conservative respondents is not easily explainable. The orientation indicated that because of the somewhat greater conformity of the Conservatives to the general social pattern of Canadian culture, they would

be viewed by "significant others" in a somewhat more favorable light than would the Orthodox group. It is possible, however, that the religious orthodoxy of the Orthodox Jews contributes to a greater sense of security in terms of literal obedience to the Judaic laws, and results in a more favorable self-image.

TABIE 15
RELIGIOUS VIEWS OF FAMILY AND NUMBER OF
SELF-PRAISE REFERENCES

Number of Self- Praise References	Religious Views								
	Orthodox		Conser- vative		Reform		No Response		Total
	Num- ber	Per- cent	Num- ber	Per- cent	Num- ber	Per- cent	Num- ber	Per- cent	
None	10	35	48	50	1	9	6	75	65
1 - 3	9	31	26	27	6	55	1	12	42
4 - 6	5	17	10	11	3	27	1	12	19
7 - 10	5	17	11	12	1	9	0	0	17
Total	29	100	95	100	11	100	8	100	143

In any event, this would certainly seem to be an area worthy of further investigation from the frame of reference of minority group relations.

CHAPTER VI

SUMMARY AND IMPLICATIONS OF THE STUDY

The focus of this research was an empirical investigation of the social psychological concept of self-image. For the purpose of the investigation, a group of Jewish children, all of whom were attending a summer camp, was selected. The object was to determine which, if any, of a number of variables relating to the age and religious membership of these children were factors in the formation of the self-image. In addition, a comparison was made between the findings relating to a particular variable in the study and the findings of a previous study¹ which had utilized the same variable.

Self-image was derived by an administration of the Ten Statement Test, an adaptation of a test² frequently used in investigation in this area. In addition, mailed questionnaires were sent out to the parents of each child, soliciting information relevant to the variables which were considered.

¹Kuhn and McPartland, op. cit.

²Ibid.

The population was essentially homogeneous in terms of the socio-economic status of the parents. All the individuals came from urban centers, and were almost entirely from Alberta and Saskatchewan. The age of the respondents ranged from eight to sixteen, with slightly more boys than girls.

Essentially exploratory in nature, the investigation presented a number of hypotheses relating to the variables under study. It was hoped that the findings would indicate clearly the relevance, or irrelevance, as the case may be, of these variables to the personality formation of the children in the population, as manifested by their statements in the self-image test.

The responses were categorized into consensual and subconsensual, for purposes of comparing them with the data obtained from the previous study mentioned.³ The responses were also categorized in terms of sex and self-praise references. The self-derogatory and self-praise categories were used as indexes of the quality of the attitudes which the individual manifested towards himself. Thus, by the rationale of the test, an individual who expressed a number of self-derogatory statements would be considered to hold a negative self-image. Likewise, an individual who expressed a

³Ibid.

number of self-praise statements would be considered to hold a relatively positive self-image.

Since the theoretical writings in the area of self-image indicate that the self-attitudes which one holds are a function of his perceptions of how others perceive him; that is, the effect of his cognitive processes on his interaction with this environment, factors relating to his socialization, such as the ones considered in this study, could be expected to determine to some extent his self-image.

Summary of the findings. When the number of consensual references was considered in terms of the age of the respondents, it was found that the youngest children tended to make the most consensual references, although the quantitative differences between the age groups was not large enough to be truly significant. Thus the findings failed to corroborate the results of Kuhn's study, already discussed.⁴

A definite inverse relationship was found between the age of the respondent and the saliency of sex mention. This was explained by the observed tendency of the teen-agers in the group to be more concerned with physical and social traits relating to their sex, than their sex per se. Again, the findings of Kuhn were not supported.

⁴Ibid.

The size of the Jewish community was expected to have a significant effect on the child's self-image, and this was supported by the data. The number of self-praise references was clearly related to the size of the Jewish population, and in the expected direction. It was also found that the salience of religious mention varied directly with the size of the Jewish community in which the respondent lived. An interesting aspect of this part of the investigation was the fact that the critical population size seemed to be one hundred: populations over that size did not reveal any differences in terms of the self-image.

Whether or not the child attended a Jewish parochial school was expected to have a determining effect on the way he related to his religion in general, and consequently to his conception of self. Actually, it was found that the saliency of religious mention had no relation to the time spent attending parochial schools, or to whether the child had received any formal Judaic instruction.

The finding that children who had attended parochial schools for six or more years expressed less self-praise references than any other group prompted the speculation that the child's sudden entrance into public school, after five or six years of parochial school, tended to be more damaging to his value system than the child who attended public school since the

first grade. This finding was particularly significant since the children who attended parochial school for up to five years, and may not as yet have entered public school, expressed the largest number of self-praise references.

Children from Orthodox families, as expected, had the highest saliency of religious mention. The difference between Orthodox and Conservative families was slight, however. A large differential between the religious saliency of these two groups and the Reform and No Response groups was observed.

Contrary to expectations, the children from Conservative families made less self-praise references than did the children from Orthodox families. It would appear that religious security, manifested by strict adherence to the laws and customs of that religion, is the relevant factor rather than ease of integration into the majority group, as hypothesized.

While the findings per se are of interest, they indicate factors which are in themselves much more important to the general problem of self-image. First, it is apparent that the category of self-derogatory references is not a valid indicator of the formation and quality of the self-concept. Almost three-quarters of the group studied made no self-derogatory comments, and those who did seldom made any more than three.

Self-derogatory statements were distributed over all the age ranges, despite the fact that the older respondents tended to make more subconsensual responses in general.

A more reliable indicator of the quality of the self-image would appear to be the number of self-praise statements made.⁵ Most of the respondents were relatively uninhibited in making these statements, and the presence, or lack of presence, of these statements was found to be correlated with some of the background variables considered.

A most important consideration here is the discrepancy between the findings of Manford Kuhn and Thomas McPartland,⁶ which were reported earlier in the study, and the results of the present investigation. The age variable was considered in both studies, in terms of the number of consensual references made, as well as the saliency of sex mention, and in both cases the results were in conflict. This obvious inconsistency

⁵Some confusion may arise from the discussion relating the quality of the self-image to the quantity of self-praise and self-critical statements made. Actually, this is consistent with the orientation. A relatively large number of self-critical statements is considered indicative of a derogatory self-image, while a relatively large number of self-praise statements is considered indicative of a 'good' self-image.

⁶Kuhn and McPartland, op. cit.

opens the entire problem of the investigation of self-image through the use of the Twenty Statement Test to close question.

On the basis of the analysis made of the responses in this study, the writer would tend to agree with Kuhn that the index for self-image with the greatest potential is the locus score which the individual obtains. It will be remembered that the locus score is simply the number of consensual references made. It is entirely possible that the differentiation between this study and Kuhn's in terms of the locus scores is merely a function of a certain personality type of the children investigated. If indeed there is a positive empirical relationship between age and locus score, then any deviance from this should indicate a particular type of self-image which is relatively divergent from the average. Certainly more investigation is called for in this area.⁶

Essentially, then, the study had indicated some relationships between variables relating to religious membership, and the responses to the test of self-image. Originally based on Kuhn's findings that religion is highly salient for minority groups such as the Jewish group studied,⁷ an attempt was made to examine in

⁶For a more detailed discussion of this point, see M. Kuhn, op. cit., p. 45.

⁷Ibid.

somewhat greater detail aspects of the Jewish sub-culture which could conceivably have an effect on the self-image of the individual.

Theoretical implications. The history of empirical research in the social psychological area of the self has been relatively brief. For some time, theoretical writings, such as those of George Herbert Mead⁸ held the fore, with no attempt made at validating them empirically. As Mead's work came to be more widely accepted and interpreted, however, specific problems were more easily formulated. Certainly Faris' statement that, "there is a powerful motive to know the answer to the question, 'What am I?' and to control our own behavior so that the answer will not be distressing"⁹ relates closely to the problem at hand.

Kinch's statement that, "The actual responses of others to the individual will be important in determining how the individual will perceive himself; his perception will influence his self-conceptions, which, in turn, will guide his behavior"¹⁰ succinctly sums up the theoretical orientation to the problem of self-image. The investigation at hand, as the studies mentioned in Chapter II, adds empirical evidence to this orientation.

⁸G. H. Mead, op. cit.

⁹R. E. L. Faris, op. cit.

¹⁰Kinch, op. cit.

Certainly, the process of socialization is a complex one; the individual has the opportunity to engage in numerous social experiences during his lifetime. Yet there is some indication that particular variables can be selected for investigation, and will reveal whether or not they are crucial to the self-image of at least the individual or individuals under investigation.

A major problem must lie in the fact that the theoretical writings in this area are still too vague, too disjointed for concise empirical study. What one theorist labels self-image may be called by another ego, and treated by yet a third as a part of what we call personality. Interpersonal Congruency Theory tends to take the discussion of the self past the attributes given it by the Symbolic Interactionists,¹² and yet another dimension is added.

To date, we have no more reliable means of investigation than the Twenty Statement Test. Nor have we any better theoretical framework than the writings of George Herbert Mead,¹³ and the interpretations of his work by such people as Faris.¹⁴ Yet, on the basis of empirical evidence gather so far, including the present

¹²Ibid.

¹³George Herbert Mead, op. cit.

¹⁴R. E. L. Faris, op. cit.

study, the theory, as well as the method, seems to be holding up. It only remains now for a more thorough and comprehensive investigation into the many facets of the self-image, both for the purposes of validation of the measures used, and for corroboration of the original theory.

Shortcomings of the study. The most obvious shortcoming of this study is, of course, the lack of a probability sample. Whatever findings were derived are essentially incapable of being definitely generalized to a larger population. From a statistical frame of reference, the findings may be merely a function of the camp atmosphere, and not representative of any larger group. Since the concept of self-image implies a somewhat lasting effect, however, this argument may validly be rejected. The major problem associated with the non-random sample used lies in the fact that it was impossible to utilize any statistical measures of significance. Thus the writer was limited to a comparison of percentages, which is a generally unsatisfactory method of dealing with relationships.

Validation of the Twenty Statement Test of self-image may also be questioned. While the original test authors use the rationale that because the test is unstructured, it should be capable of obtaining true indications of the individual's self-image, no

evidence is available relating this method to other tests in the same area. Thus a most profitable area of analysis would lie in a comparison of the results obtained on this test with some other, previously validated measure.

The rationale of saliency is also one of potential dispute. The argument may be advanced that the individual will tend to respond to the question "Who am I?" with answers that he feels will satisfy the administrator of the test, rather than express his true self-evaluations. The hesitancy of an individual to evaluate himself honestly for someone else's benefit can be readily understood. It is also possible that truly indicative references may be repressed by the individual, and the statements given saliently may be a reflection of what he perceives as the 'expected' responses.

The scope of the study itself was somewhat limited. It would have been most useful to the analysis to have obtained sociometric data for each of the respondents, relating his expression of the self-image to his actual relationships within the cabin group. This could have given a much more meaningful picture to the analysis of the Ten Statement Test, and would have added much to the study as a whole.

It is also suggested that a knowledge of how the individual relates to the Gentile majority groups

would have been beneficial to this analysis. Although social distance data was obtained in the investigation, it was not utilized in this study because of the problems involved in relating self-image first as a dependent variable, and then as an independent variable.

Thus a more comprehensive picture of the individual would have been highly beneficial. Because of the freedom involved in the analysis of the Ten Statement Test, and the lack of any standardized indices for it, any definite generalizations made strictly from the test results are open to question. Self-image is a highly complex concept, and it is most difficult to obtain an accurate picture from only one measuring device.

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APPENDIX

CAMP B'NAI BRITH
PINE LAKE, ALBERTA
Chaim Kornfeld
Camp Director

-1-

THIS SPACE FOR OFFICE USE
ONLY

Date: _____

Application No: _____

Amount Paid: _____

Receipt No: _____

Address all communications
pertaining to camp to:

Abe Segal
Co-ordinator
Camp B'nai Brith
14560-107A Ave.
Edmonton, Alberta

C A M P E R A P P L I C A T I O N

Deadline Date for Applications - June 1st.

PLEASE ENROLL, for the following 1962 CAMP PERIOD AT CAMP
B'NAI BRITH, FIRST PERIOD, July 1 to July 22, Ages 8 to 11
SECOND PERIOD, July 22 to Aug. 12, Ages 12 to 15

FEE: \$120.00 Fee includes transportation to and from camp,
from either Calgary or Edmonton.
1st. child \$120.00, 2nd child \$100.00, 3rd child \$80.00.

AGE LIMIT: Applications for campers will only be considered
providing the proposed camper will be 8 years
of age by July 1st. Maximum suggested camper
age is 16 years of age.

BOY AND GIRL camper applications will be received for both
camp periods.

CAMPER'S NAME _____ MALE _____ FEMALE _____

ADDRESS _____

CITY _____ PROVINCE _____ PHONE NO _____

DATE OF BIRTH _____ AGE _____ LAST COMPLETED TERM _____

CONDITIONS OF ENROLLMENT

1. The Camper and his parents agree to abide by the rules and regulations set by the director of the camp, for the safety, health and welfare of the camp.
2. The camp reserves the right to refuse or cancel any enrollment if the camper's physical condition is deemed unsatisfactory; in which case the deposit or paid tuition will be refunded.
3. The camp reserves the right to dismiss a camper whose physical condition, conduct or influence is deemed unsatisfactory or not in the best interests of the camp; in which case the unused portion of the camp fee will be refunded.

4. No reduction or allowance will be made for the late arrival of a camper or withdrawal prior to the end of the period of enrollment.

Parents or Guardians Name _____

Name of Firm _____

Business Address _____ Phone No _____

Summer Address (if not at home during camp period) _____

I have completed the questionnaire on the reverse of this application and agree to the conditions of enrollment:

- () I agree to pay \$60.00 with this application and the balance on or before July 1st.
() I agree to pay camping fee in monthly installments by post dated cheques in full by June 1st.

CAMPER PROFILE

-2-

To be completed by the Parent

NOTE TO PARENT: Your complete and frank answers to these questions will help us provide a safe and rewarding summer experience for your child.

-
1. Has your child ever attended a sleep-out camp before?
 _____yes_____no. If yes, which camp_____
 2. Did your child leave before the end of the camp season?
 _____yes_____no. If yes, for what reason_____
 3. Does your child take part in any extra-curricular school activities? _____yes_____no. If yes, which ones_____
 4. Listed below are some of the usual camp activities. Please indicate in which your child has special interests of talents.

ATHLETICS

Badminton_____

Baseball_____

Basketball_____

Volley Ball_____

Swimming_____

Track & Field_____

Football_____

Horseshoe Throw_____

Soccer_____

Croquet_____

Ping Pong_____

JEWISH CONTENT

History_____

Customs_____

Ceremonies_____

Services_____

Israel_____

ARTS & CRAFTS

State Materials_____

DANCE

Modern_____

Folk_____

Square_____

Israeli_____

DRAMATICS

MUSIC

Voice_____

Choir_____

Instrumental_____

MISCELLANEOUS

Pioneering_____

Hikes_____

Nature Lore_____

Scoutcraft_____

Chess/Checkers_____

Photography_____

Camp Fires_____

5. Has he/she any special training in any of the above?
 If so, please indicate which ones_____
6. Does your child require any special foods, diets, or is he/she allergic to any foods? _____yes_____no. If yes, explain:_____
7. Is your child overweight? _____yes_____no. Or have any other limiting physical handicaps?_____

8. Child's responsibilities at home _____
9. Any special friends in camp _____
10. Any special fears _____

PARENT'S SIGNATURE

CAMP B'NAI BRITH SUPPLEMENTARY CAMPER INFORMATION FORM

DIRECTIONS: MOST OF THIS QUESTIONNAIRE HAS BEEN STRUCTURED SO THAT ALL YOU HAVE TO DO IS CIRCLE A NUMBER WHICH CORRESPONDS TO THE ANSWER WHICH FITS YOUR SITUATION. WHERE NECESSARY YOU ARE ASKED TO PRINT YOUR ANSWER IN THE SPACE PROVIDED.

PLEASE BEAR IN MIND THAT ALL THE INFORMATION YOU PROVIDE IS STRICTLY CONFIDENTIAL.

1. Camper's Name _____	6. Father's age group (circle one number) 1. under 25 2. 26 - 30 3. 31 - 35 4. 36 - 40 5. 41 - 45 6. 46 - 50 7. 51 - 55 8. 56 - 60 9. 61 and over																				
2. Circle the correct number: 1. Both parents living 2. One parent living 3. Adopted or ward	7. Mother's age group (circle one number) 1. under 25 2. 26 - 30 3. 31 - 35 4. 36 - 40 5. 41 - 45 6. 46 - 50 7. 51 - 55 8. 56 - 60 9. 61 and over																				
3. (a) Number of children in family (including camper) _____ (b) Age and sex of each child <table border="0"> <thead> <tr> <th>age</th> <th>sex</th> <th>age</th> <th>sex</th> </tr> </thead> <tbody> <tr><td>_____</td><td>_____</td><td>_____</td><td>_____</td></tr> <tr><td>_____</td><td>_____</td><td>_____</td><td>_____</td></tr> <tr><td>_____</td><td>_____</td><td>_____</td><td>_____</td></tr> <tr><td>_____</td><td>_____</td><td>_____</td><td>_____</td></tr> </tbody> </table>	age	sex	age	sex	_____	_____	_____	_____	_____	_____	_____	_____	_____	_____	_____	_____	_____	_____	_____	_____	8. (a) Completed education of father (circle last completed year) 1 2 3 4 5 6 (elementary) 7 8 9 (jr. high) 10 11 12 13 (high school) 14 (some university, not completed) 15 (university completed, with degree)
age	sex	age	sex																		
_____	_____	_____	_____																		
_____	_____	_____	_____																		
_____	_____	_____	_____																		
_____	_____	_____	_____																		
4. Occupation of father or male guardian (specific) _____																					
5. Occupation of mother or female guardian (specific) _____																					
In regard to the mother's work, is this: 1. full time work 2. part time work If part time work, how many hours per week are devoted to it? _____																					

8. (b) Where did the greatest portion of this education take place?

1. Canada
2. U.S.A.
3. Other Country (specify)

9. (a) Completed education of mother (circle last completed year)

1 2 3 4 5 6 (elementary)

7 8 9 (jr. high)

10 11 12 13 (high school)

14 (some university, not completed)

15 (university completed, with degree)

(b) Where did the greatest portion of this education take place?

1. Canada
2. U.S.A.
3. Other Country (specify)

10. (a) What is the population of your city or town?

1. less than 100
2. 100 - 200
3. 251 - 500
4. 501 - 1,000
5. 1,001 - 2,500
6. 2,501 - 5,000
7. 5,001 - 10,000
8. 10,001 - 20,000
9. over 20,000

(b) What is the size of the Jewish community in your city or town?

- | | |
|-----------------|------------------|
| 1. less than 10 | 5. 251 - 500 |
| 2. 10 - 25 | 6. 501 - 1,000 |
| 3. 26 - 100 | 7. 1,001 - 5,000 |
| 4. 101 - 250 | 8. over 5,000 |

11. How long have you lived in the city or town in which you now reside?

1. less than 1 year
 2. 1 year
 3. 2 years
 4. 3 years
 5. 4 years
 6. 5 years
 7. more than 5 years
- If 5 years or less, where did you live previously?

12. Does (or has) the camper attend(ed) Talmud Torah or Peretz School?

1. yes
2. no

If yes, for how many years? _____

13. Does (or has) the camper attend(ed) Sunday School?

1. yes
2. no

If yes, for how many years? _____

14. Does (or has) the camper receive(d) private tutorage in:

1. Hebrew language
2. Jewish language (Yiddish)
3. General Jewish culture
4. Specific aspects of Jewish culture (specify) _____

<p>14. From whom?</p> <ol style="list-style-type: none"> 1. various family members 2. father only 3. mother only 4. Rabbi 5. Cantor 6. teacher 7. other (specify) _____ 	<p>18. Would you say the camper's attitude towards coming to Camp B.B. this year is:</p> <ol style="list-style-type: none"> 1. very enthusiastic 2. enthusiastic 3. indifferent 4. mildly opposed 5. strongly opposed
<p>15. Does the camper belong to any of the following Jewish youth organizations?</p> <ol style="list-style-type: none"> 1. B.B.Y.O. 2. Young Judea 3. United Synagogue Youth 4. Tallis and Tefillin Club 5. Other (specify) _____ <p>Is the camper on the executive of any of these organizations?</p> <p>1. yes 2. no</p> <p>If yes, on the executive of which clubs? _____</p>	<p>19. Generally speaking, would you classify your child as a:</p> <ol style="list-style-type: none"> 1. leader 2. follower <p>Please explain _____</p> <p>20. (a) Does the camper have one main group of friends that he (she) sees regularly?</p> <p>1. yes 2. no</p> <p>(b) If yes, are they mainly</p> <ol style="list-style-type: none"> 1. Jewish children 2. Gentile children
<p>16. Does the camper belong to any non-Jewish youth organizations? (specify) _____</p>	<p>21. Does the camper ever express the desire for increased contact with Jewish children of his own age?</p> <ol style="list-style-type: none"> 1. yes 2. sometimes 3. no
<p>17. Has the camper attended:</p> <p>(a) non-Jewish camps (specify) _____</p> <p>Number of years _____</p> <p>(b) Jewish camps (specify) _____</p> <p>Number of years _____</p>	<p>22. What is the main form of punishment or discipline you use when your child misbehaves? _____</p> <p>_____</p> <p>_____</p>

23. Would you say that your family's religious views are:

1. Orthodox
 2. Conservative
 3. Reform
 4. Other (specify)
-
-

24. Do you attend synagogue as a family group:

1. more than once a week
 2. once a week
 3. twice a month
 4. once a month
 5. less than once a month
 6. never
-
-

THANK YOU VERY MUCH FOR YOUR HELP IN COMPLETING THIS QUESTIONNAIRE. PLEASE RETURN IT AS QUICKLY AS POSSIBLE ALONG WITH YOUR CHILD'S HEALTH FORM TO:

Mr. Abe Segal, Co-ordinator
Camp B'nai Brith
14560 - 107A Avenue
Edmonton, Alberta

LETTER ACCOMPANYING PRELIMINARY INFORMATION FORM TO PARENTS

Dear Parent:

During your child's three-week stay with us at Camp B'nai Brith, our sincere desire is that he or she enjoys himself (herself) to the utmost, taking maximum advantage of the facilities which we are able to provide. Included in the term facilities, of course, is competent and efficient guidance on the part of our counselors, our specialists, and ourselves as head staff. To better acquaint us with your child, and to provide a better background for counselling and channelling your child into the activities which would be most beneficial, we would appreciate very much you completing the attached form. This information will give us a far better understanding of your child, and will supplement the information originally provided. In addition, you will be providing valuable research information so that we may gain a greater insight into the effectiveness of the camp program on the child's maturation and on his ability to adapt to group situations.

Of course all the information you provide will be held in the strictest confidence; no names will be used in the compilation of the data. Please note that your child's acceptance to Camp B'nai Brith does not hinge on the completion of this questionnaire; while we would appreciate your returning it to us, it is not obligatory.

Thank you very much for your cooperation in this matter.

Very sincerely,

Bill Meloff,
Assistant Director,
Camp B'nai Brith,
Pine Lake, Alberta.

FORM A

Directions: In the spaces below, give ten different answers to the simple question, Who am I? One or two words are sufficient in each case. Answer as rapidly as possible, for time is limited.

- | | |
|----------|-----------|
| 1. _____ | 6. _____ |
| 2. _____ | 7. _____ |
| 3. _____ | 8. _____ |
| 4. _____ | 9. _____ |
| 5. _____ | 10. _____ |

Now, give five different answers to the question, What is a Jew?

- | | |
|----------|----------|
| 1. _____ | 4. _____ |
| 2. _____ | 5. _____ |
| 3. _____ | |

Finally, give five different answers to the question, What is a Gentile?

- | | |
|----------|----------|
| 1. _____ | 4. _____ |
| 2. _____ | 5. _____ |
| 3. _____ | |

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